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CARTA DE DON DAMIAN MANZANET Á DON CARLOS DE SIGUENZA SOBRE EL DESCUBRIMIENTO DE LA BAHÍA DEL ESPÍRITU SANTO.

[The MS. here given in fac simile,¹ with the translation by Miss Casis, belongs to the Agricultural and Mechanical College of Texas, and has been kindly lent for publication by the authorities of that institution. It is of especial interest for its account of the founding of the mission San Francisco de los Tejás, the first established by the Spaniards in what is now Texas. Yoakum and others who have followed him are wrong in supposing that this mission was located near the ruins of the French settlement, Fort St. Louis, on the La Vaca. It was, in fact, far in the interior, not a great distance from the present town of Nacogdoches.

As to the history of the MS., nothing certain has been learned further than that it belonged to the collection of Ramirez, Maximilian's Secretary of State, and that President John G. James of the Agricultural and Mechanical College bought it in 1881 from Bernard Quaritch, London.

On the back of the MS. is the following:

A 30 dias, del mes de sepre año de 1709, a la madrugada, sucedió un terremoto, en el puerto de la Vera Cruz, de vientos en contrados, q se sumergieron y se hicieron pedasos, once, navios, y se caieron algunas casas, y aseguran se perdieron en esta rruina mas de Trecientos mill pesos.

¹Since the publication of the fac simile in April, 1899, the MS. has disappeared and the plates have been destroyed. New plates could not be made from the fac simile. The only practicable course in issuing this reprint seemed to be to transcribe the fac simile and present it in type. This has made it impossible to represent some orthographic peculiarities, but extreme care has been taken to ensure accuracy in transcription and printing.—EDITORS OF THE QUARTERLY, December, 1911.

This is in a different hand from the rest, and is, like the letter itself, undated.

The title given above does not appear in the MS.; it was that given in Quaritch's Catalogue. The size of the written page of the MS. is 6½x 11¾ inches.—EDITOR QUARTERLY.]

Mui señor mio. Dⁿ Carlos de siguença y GonGora.

La relazion que Vmrd me pide del descubrimiento de la baya del Espiritu santo y Rio de los tejas es la siguiente—El año de mill seis çientos y ochenta y cinco y seis, dio orden el Ex^{mo} ss.^{or} Virey que era entonçes el ss.^{or} conde de paredes Marques de la lagu^a. al ss.^{or} Marques de s Miguel de aguayo el qual era actual Gou^{or}. del N.^{uo} Reyno de leon para que despachase una compañía de soldados de a cau.^o; por las costas del mar del norte que esta adelante de tanpico haçia el Rio brauo y de la Madalena. Y dho Gou^{or}; ymbio çinquenta hombres y por cauo dellos al cappⁿ Alonso de leon. dho Cauo con sus Soldados llegaron a la costa del mar y siguiendo la costa, pasaron el rio brabo con arto trauajo. este rrio es mismo del paso del N.^{uo} Mex^{co} Y los Yndios a este mismo rrio le dan diferentes nombres. Porque unos le llaman Rio brauo Rio Grande rrio turbio este Rio en el N.^{uo} Mex^{co}. nunca se supo su orijen. lo mas que llegaron alcançar fue q^e. salia de la gran quibira. esto deçian los yndios que de la thierra adentro benian al nuebo Mex^{co} bolbamos al deRoto que llebo el cappⁿ Alonso de leon y sus soldados. pasado ya el rrio brauo llegaron a otro rrio que llamaron el rrio Solo. este al entrar a la mar diçen haçe una laguna la qual no pudierom pasar y se bolbieron al N.^{uo} Reyno de leon sin hauer tenido notiçia alguna de la Vaia del espiritu ss.^{to} y menos de los frangeses que estaban poblados en dha Vaia; dho Gou.^{or} por orden de su Ex^a. Ymbio Segunda bez a dho descubrimiento de dha Vaia Y Ymbio dos compañías de soldados de a cau.^o; y fue por cauo de dhos soldados el dho Cappⁿ Alonso de leon y llegaron por segunda bez asta el dho rrio Solo, Y sin poder pasar mas adelante se bolbieron sin traer raçon alguna y bisto que en dos beges que habian bajado a la costa del mar no habian tenido rraçon alguna la tubieron por cosa sin fundamento. Y asi fue porque no hiçieron mas caso ni dilijençia; a este tiempo yo bibia en la mission de la caldera de la probiñcia de quaguila a la qual hauia ydo ya con ynttenzion de ber si podia desCubrir y ttener alg [una]

Noticia de la thierra adentro hacia el norte Y nordeste por las noticias q^e ttenia de una carta que para en mi poder la qual dieron en Madrid a nro P^e frai Antt^o. linaz la qual carta hace mencion de lo que l B,^{ta} Madre Maria de Jhs. de agreda comunico en su Combento al P^e, Custodio del nuebo Mex^{co}. fr Alonso de Benauides. y dice la B Madre como estuvo muchas vezes al nuebo Mex^{co}. Y a la gran quibira y que saliendo de la gran Quibira para el oriente estan los reynos de tielas, theas, y caburcol Ya dice tambien que estos nombres no som propios de aquellos reynos sino parecidos. por estas noticias que io traya de Spaña y juntam^{te} benir al ministerio de la combersion de los ynfeles Pase y estube en las misiones de cohaguila y sauiedo que su Ex.^a hacia dilijencias para que se entrase a la tthierra adentro y se descubriese la baya del espiritu Santo y si hauia franceses procure con los Yndios que benian de la thierra adentro de preguntarles y sauer dellos si sabian en donde bibian unos hombres Blancos como españoles. y supe luego q^e los hauia y quien me lo dijo fue un Yndio que io tenia, que hauia poco lo hauia reduzido y aunq^e era jentil hauia rreconocido en el mucha berdad. entonces le encargue mui de beras supiese con yndividualidad supiese en que pareje [*sic*] y que distancia y que jente habria. Y la thierra para yr si era andable. en esta ocasion lleo otro yndio de la naz^{on} quemis y me dijo como el hauia estado en las mismas casass De los franceses y que era mucha jente con mujeres. que tenian Muchas armas y unos arcabuges mui grandes que eran las piezas de artilleria. y preguntandole que si sabia bien la thierra me dijo que si yo queria yr me llevaria sin rriesgo alguno. que alli habia tambien rrelijiosos como yo y que ia sembrauan Mayz y otras cosas=A este tiempo enttro por Cappⁿ. del Presidio de Cohaguila el capp.^{an} Alonso de leon el mismo que hauia ydo por cauo de las companias del nuebo Reyno de leon, y antes de yr a su presidio fue a la mision de la caldera en donde yo bibia. y le hige sauer lo que me hauia pasado con los yndios tocante al descubrimiento de la bahia del espiritu santo y procure de animarlo para que fuesemos. dijome se [*sic*] Vbiese alguna señal ciertta para hauisar a su Ex^a, y que biese que era cosa ciertta Para poderse

empeñar. enttonçes llame al yndio nombrado Juan Capp^{an}. de la naçion pacpul, y le dije que dijera lo que se atrebia haçer para ber y sauer con certidumbre que hauia jente blanca como españoles a la tthierra adentro. y dijo que en una Rancheria de yndios, jentiles q^e estaria como sesenta leguas estaba un ombre Blanco de los que hauia a la tthierra adentro, y que si yo queria el yria y lo sacaria para fuera de la rrencheria [*sic*]. luego lo despache Y para que mejor hiçiese el negoçio le di la ropa y cauallos q^e tube para que tubiese que dar a los Capp.^{ues} en donde estaua dho hombre que deçia. (que por las señas discurri ser françes) fue dho Cappⁿ De la naçion papul nombrado Juan y arrimado a la sierra Del sacat. sol que quiere deçir narices de piedra, y en lengua de los ynDios de alla le llaman Axatscan que quiere deçir lo mismo. hallo Vna junta de muchas naçiones de yndios que se componia de las naciones Siguietes: Mescales==Yoricas==chomenes==Machomenes==sampanales==Paqua chiams==tilpayay==Apis esta sierra del sacatsol esta Veynte leguas adelante del Rio grande que es el q^e Biene del nortte. y se llama Rio del norte. y de la mision de san SalBador a dha sierra ay sesenta leguas y desde coagnila lo mismo dho Yndia Juanillo hallo al dho hombre de naçion françes y le dijo que yo le llamaua y lo sako asta otra Rancheria, y dejo haisados los yndios que no tubiesen miedo que yo queria yr hauerles; bolbio y me dijo como estaua el dho françes, y que sin reçelo alguno podiamos yr por el, hauise al Cappⁿ Alonso de leon y fue con doce hombres, y mui de paz y trujeron el dho françes rrayado como los yndios desnudo y biejo el qual se llamaba Juan fran.^{co} de tal y diçe es natural de cheblie en la nueba françia== a este mismo françes le rremithio el cappⁿ Alonso de leon a su Ex.^a el ss^{or} conde de la moncloba, y en todas sus declaraziones siempre a mentido. despues de hauer determinado el ss^{or} conde de la moncloba el que se fuese al descubrimiento de la baya del espiritu santo, llego a este Reyno por Virey El Ex.^{mo} ss^{or} Conde de Galbe, quien con ferbor a fomentado esta causa luego que enttro en el Gouierno su Ex.^a Mando al cappⁿ Alonso de leon que prosiguiese la jornada para la Bahia del Espiritu Santo conforme lo tenia orden,^o su antegesor; y para dha jornada salieron de los presidios

de la Vizcaya quarenta hombres y del nuevo Reyno de leon, otros quarenta, formaronse de toda la jente tres compañías por cauo principal el cappⁿ Alonso de leon. Por sarjento Maior Nicolas de Medina Cappⁿ de una Compañia Thomas de la garça. Cappⁿ de otra lorencio de la garça y de la otra Alonso de leon. Alfrz R^l el capp^{an} fran^{co} martinez, que antes era sarjento rreformato por hauer ben.^{do} de servir su plaça en flandes=

Salimos de Cohaguila a Veynte y seis de março año de 1689 fuimos hasta el rrio del norte que en dha cohaguila llaman Rio grande, y nos fue guiando el dho yndio Juanillo. y llegados a dho rrio ymbie ha llamar el yndio que sabia la thierra y abia estado con los mismos françeses y se llama quemis. Por ser de la naçion de YnDios quemis. fuimos caminando para el nordeste y algunas becas quarta al este hasta llegar al rio de nra señora de guadalupe y en este paraje pregunte a dho yndio si faltava mucho para llegar a las casas de los françeses (porque estando dellas distancia en un dia y noche pudiesemos algunos adelantarnos para rrejistrar la poblaçon sin ser sentidos) rrespondiome el yndio que habia de aquel rrio a dha poblaçon como 15 leguas= otro dia por la Mañana me dijo el cappⁿ Alonso de leon que ariamos para lograr sauer los françeses que habria y la prebenzion en su pueblo Vbo en esto pareçeres barios: Y el mio fue que supuesto llebabamos el yndio quemis que sabia mui bien la tthierra, que todos Mandasemos cantar una misa en aquel puesto aquella mañana a la Virgen ssantisima de guadalupe, (y llegando com bien a las casas de los françeses) otra a san Antt^o de padua; y todos binieron en ello com buena boluntad, y luego se canto la de la Virgen como a las nueve de la mañana. despues se dispuso el que guiando los dos yndios Juanillo el papul, y el quemis, fueron con nosotros 25 hombres asta llegar a rreconocer el pueblo de los françeses a la Madrugada y que los demas soldados con las rrequas Saliesen tras de nosotros y allando paraje bueno para parar parasen. Y que no saliesen de dho paraje hasta que bolbieramos, o, con orden del cappⁿ Alonso de leon

Al Salir nosottros se dio orden a los de rettaguardia q.^e biniesen largos y con cuidado de ber si salia algun Yndio. Y de salir que lo cojiesen, sin hacerle daño alguno, y que houisasen; despues de hauer andado como quatro leguas los de rretaguardia bieron salir un yndio de un monte mui espeso y lo llamaron Y el indio fue para ellos sin rresistencia alguna. houisaron nos, y Nos detubimos, lleo el yndio y los dos que lleuauamos le preguntaron si por alla hauia algunos hombres Blancos de los que bibian mas adelante, y dijo que los que hauia mas adelante que bibian en casas que ya no hauia por que hauia dos lunas que los yndios de la costa los hauian matado a ttodos menos algunos muchachos, que se hauian lleuado. y que el bibia en la rrancheria de los yndios Emet. y lauas, la qual rrancheria dijo estaua como dos leguas del rumbo que lleuauamos, para la Bahia del espiritu santo: fuimos con el yndio a la Rancheria que dijo y llegamos a ella Como a las tres de la tarde; luego que los Yndios nos sintieron ganaron el monte y nos dejaron la rrancheria y los perros cargados que como Vhian no pudieron arrearlos a priesa. el mismo yndio que nos guiaba entro en el montte y los llamo y dijo eramos amigos y que no tubiesen miedo. salieron algunos y entre ellos el cappⁿ los quales nos abraçauan y nos decían thechas; thechas; que quiere decir amigos, amigos, de los primeros q.^e salieron salio un muchachon como de Veynte años el qual traya un manto de fraile Recoleta, y rreconociendo era manto de frayle le dimos una freçadilla y se la quite y dijeron dhos ~~dos~~ [sic] yndios como hauia dos dias, hauiam pasado dos françeses con los yndios tejas aquella misma tarde pasamos adelante em pos de dhos françeses Y al metterse el sol, llegamos a la rrancheria de los yndios toxos y toaa. Y nos dijeron que dhos françeses hauiam pasado con dhos tejas y que no hauian querido parar con ellos. aquella noche dormimos junto a dha rrancheria; y a las ocho de la noche fueron a donde estauamos algunos yndios y entre ellos uno bestido al modo de loss françeses y lleuaron algunos libros françeses y una Blibia [sic] sacra. otro dia por la mañana salimos en demanda de dhos françesess por unos montes mui espesos y como a las dos de la tarde llegamos a unos Ranchitos de yndios de naçion Emet y preguntando por los françeses nos enseñaron un yndio el qual acauaba de llegar Y era el que los

hauia guiado hasta el rrio de ssⁿ Marcos y queriendo pasar nos dijeron que no hauiamos de poder pasar dho rrio dijimos al yndio que los hauia lleuado que si queria llevarless um papel y que si traya rrepuesta le dariamos un cau^o; y que la Repuesta la hauia de lleuar a las mismas casas en donde bibian los franceses el cappⁿ fran^{co} Martinez escribio la carta en lengua francesa por sauerla bien. bolbimos a donde estaua el Real que estaba cinco leguas adelante del rrio de guadalupe y allamos hauia tres dias q^e la cauallada hauia dado estampida y despues de hauer Recojido muchos caualllos faltauan cinquenta y por buscarlos se hauia perdido un soldado, el qual estubo quatro dias perdido y en este tpo. hallo unos yndios que estauan desollando una çibola, y a la noche lo lleuaron a su rrancheria y le dieron a comer carne de çibola y lo q^e tubieron. otro dia llego un yndio de la misma rrancheria con un manojo de tauaco el qual hauia estado con nosotros y hiço un gran parlamento a ttodos los que estauan en la rrancheria. este soldado perdido quando hallo los hindios de la çibola le hablabam por señas y entendio que le decian que les sacase lumbre o el de ber la carne que tenian lo ymferio o del miedo que tenia de berse perdido entre YnDios barbaros derramo la polbora que lleuaua en un frasco sobre el capote y al sacar lumbre caio una chispa sobre la polbora y le habraso todo un lado desde el pie asta la caueça: quando los Yndios supieron que nosotros estauamos en su tierra, arian quenta que aquel hombre perdido los demas de sus companeros de fuerça lo hauian de buscar. otro dia, le trujeron su cauallo y como estaua tan quemado no se podia baler y los mismos yndios se lo ensillaron y lo subieron en el y por señas le dijeron que fuese con ellos y lo lleuaron Mui gerca de donde nosotros estauamos como dos tiros de arcabuz los yndios que lo lleuaron no quisieron llegar a nosotros, si le dijeron por señas se fuese señalandole donde estauamos nosotros que debidia una lomita y nosotros estauamos al pie de dha loma y al pie de la otra parte lo dejaron. llego a nosotros a las nueve oras del dia y fue para todos de mucho consuelo y nos lastimo berlo tan quemado—

Otro dia salimos para la poblaçon de los franceses y estando gerca della como tres leguas salieron como Veynte y çinco yndios; en esta ocasion el françes biejo que hiba con nosotros dio en decir que la poblaçon de los franceses no estaua en donde nos lleuauan los dos ynDios, que nos guiaban. y este françes en el camino diferentes beçes Yntento por mano de un yndio que lleuaua de la

nación Caua el que los dos yndios que nos guiaban nos dejasen
 o dijessen que era mui lejos Y que no hauiamoss de poder pasar
 los rrios que hauia en el camino Yo senti tanto el que se diese
 lugar de hablar a dho françes que me enoje; Y el cappⁿ Alonso de
 leon me dijo; p^o bamos por donde quisiere fuimos siguiendo las
 dos guias y a cosa de ttres leguas llegamoss a un arroyo de agua
 mui buena y los dos yndios me dijeron; a la orilla deste aRoyo
 por abajo estan las casas de los françeses. Y abra como ttres
 leguas, enttonçes el biejo françes bido que no tenia Remedio y que sin
 falta hauiamos de dar sobre la poblaçon entonçes dijo (señor aora
 si mi sauer bien a bien en este chiquit [*sic*] Rio estar las casas)
 otro dia por la mañana salimos y a tres leguas hallamos la poblaçon
 de los françeses ha la orilla del arroyo que me hauian dicho los
 dos yndios quemus Y Juanillo el Papul, llegamos como a las
 onze del dia hallamos seis casas no mui grandes echas de Palos
 y embarradas de lodo techadas de cueros de çibola. otra casa
 mas grande en donde çeuauan marranos un fuerte de Madera
 de la armaçon de un nauio que se perdio. tenia el fuerte un
 quarto bajo que seruia de capilla Para deçir misa tenia otros
 tres quartos bajos. arriba tenia un alto sobre los tres quartos
 que seruia de almagén Y en el hallamos como seis cargas de hierro
 sin otros pedaços Desparramados Y açero= hallamos ocho
 pieças y tres pedreros de fierro Pequeñas, las maiores seran como
 de seis libras de bala, las pieças y um pedrero quedaron entter-
 radas y dos pedreros trujo el cappⁿ. Alonso de leon, hauia
 mucha rruina de armas que los yndios habian quebrado de escopetas
 carabinas y alfanjes pero no dejaron los cañones. solo se hallo
 uno= hallamos dos cuerpos sin enterrar los quales enterre y
 puse una cruz en la sepoltura, hauia muchos libros rrotos y muchos
 marranoss muerttos tthenian dhos françeses un pedaço de
 thierra cercado com palos en Donde sembrauan maiz Poca cosa
 un almagço de esparragos. hallamos lindas escarolas.= dho
 Puesto no tiene combeniència alguna por thierra porque el agua
 buena esta mui lejos Y mas la leña; el agua del arroyo es mui
 salobre, tanto q en çinco dias que el R^l estubo parado, enfermo
 toda la cauallada por el agua salobre= otro dia bajamos a
 Reconoçer la Bahia del espiritu santo y la costeamos hasta llegar
 ha rreconocer la entrada del mar, a la entrada tiene en Medio

un mogote, Por toda la orilla de la Bahía aY Muchas lagunas, que para pasarlas, atasean mucho. aY Mucha çargamora mui gruesa y buena; y muchas çepas que Pareçen biñas, no ai arboleda ni agua dulce. los yndios haçem poços para beuer, Reconoçida la Bahía nos bolbimos al R^l que hauíamos dejado en la poblaçon, llegamos a medio Día y estubimos aquella tarde y otro dia, doblaron los barejones de hierro para haçer terçios y traerlo== Allamos el Yndio con la rrepuesta de la carta que hauíamos escripto a los françeses y deçian que los aguardasemos que presto bendrian que otro françes estaua mas adelante al qual esperauan para benir todos juntos. al yndio se le dio el caualllo que le hauíamos mandado; el fuerte no quiso el cappⁿ Alonso de leon que se quemase; y quedo como estaua. otro dia salimos de buelta para el rrio de Guadalupe, y estando a medio camino biendo que los françeses no benian; el cappⁿ Alonso de leon con Veynte y çinco hombres fue a la rrancheria donde estauan y el R^l fue a parar al Rio de guadalupe en donde estubo arguardando tres dias== los françeses estauan en la rancheria de los yndios toaa con los tejás. binieron con el capp^{an} Alonso de leon hasta el rrio de guadalupe a donde llegaron a dos de Maio de ochenta y nuebe== Binieron dos françeses desnudos con una gamuça y rrayadas las caras pechos y braços como los yndios y con ellos el Gou^{or} de los thejas con ocho yndios de los suyos, aquel dia Y noche yo procure todo lo pusible agasajar a dho Gouern^{or}. le di dos caualllos y la freçada en que yo dormia. no tube otra cosa que poderle dar y por uno de los françeses que tenia [?] en castilla le dije que fuesen xptianos y que lleuasen a su thierra saçerdotess para que los bautiçasen que de otra manera no se podian salbar sus almas y que si queria que yo hiria a su thierra. luego dijo dho Gou^{or}. que de mui buena gana me llebaria. dijele que bendria para llevar otros rrelijosos como yo y que otro año para la siembra del maiz estaria halla. quedo dicho Gou^{or}. mui contento Y Yo mas, por ber el fruto que hauia de haçer en tantas almáss como ay en aquellas thierras que no conoçen a Dios, otro dia era dia era dia [*sic*] de la cruz, tres de Mayo, despues de misa dho Gou^{or}; de los thejas se fue para su thierra; y nosotros para aca. llegamos a

choaguila Y el capp^{an} Alonso de leon despacho los dh^{os} [?] franceses llamado el uno Juan archebepe de Bayona, y el otro santiago Grollette. y de Coaguila a Mex^{co}; el cappⁿ. fran^{co} Marttinez los quales su ex^a, el ss^{or} Conde de Galbe mando bestir mui bien y con las Vrcas los rremithio a SPaña el mismo año de ochenta y nueve== todas estass noticias no dejaron de causar mucha nobedad y armonia asi a Su Ex^a, como tambien a los demas señores de Mex^{co}. Y sobre ello Ubo diferentes juntas para ber lo que se podia haçer y determinar asi para q los franceses no se apoderasen y poblasen aquellas thierras como tambien para que entrasen ministros rrelijiosos== a este tiempo Su Ex.^a se siruio de mandarme llamar y rrogo a Nro P^e R^{mo} luzuriaga orDenase mi benida. yo bibia en la mision de san salvador del Valle de Santtiago de la probincia de Cohaguila, bine a queretaro Y llegue a mi Collejo de la santa cruz a Veyntte y quatro de octt^{re} de ochenta y nueve Y el dia de los finados sali para Mex^{co}= llegue al conuento de san Cosme el dia çinco de 9^{re}, y otro dia entro en Mex^{co}. N P R^{mo} frai Juan Capistrano que benia de SPaña Por Comisario Gen^l, desta N^{ua}, SPaña Parece que Dios nro señor no quiso que nro P^e luzuriaga mereçiese el que en su tiempo entrase [*sic*] rrelijiosos de nro P^e, san fran^{co}. a los tejas porque siempre rrepugno que los rrelijiosos deste Santo Collejo entrasen a ynfieles Siendo el prinçipal ynstituto deste collejo el ser misioneros app^{cos} de misiones entre ynfieles y fieles y en ocasion de que los R^{dos} Pes. frai Juan Bautista laçaro y el R^{do} P^e Predicador frai fran^{co}. esteues; entraron a la guasteca y en tamaulipa fundaron una mision de yndios jentiles y ya la mision congregada mas de treçientas familias; sin muchas que se yban juntando Y los yndios mui contentos y mui asistentes a la dotrina xptiana mando el R^{do} luzuriaga que se saliesen y dejasen dha miss^{on}. y Yndios sin mas motibo y rraçon que deçir que aquellas thierras perttenegian a la custodia de tampico y que los ministros De aquella Custodia cuidarian de aquel puesto de Yndioss. los R^{dos} Padres obedegieron la orden del R^{mo} luçuriaga con artto dolor en sus coraçones; por ber que se hauian de perder aquellos pobres jentiles que con artto trauajo hauian agregado aquel puesto y lugar; despues de salir dhos Relijiosos y dejar a los yndios los Padres de aquella custodia no se acorDaron mas de tales yndios, y puestos quando los Padres Sse despidieron de los yndios fue

accion mui lastimosa y lo que los yndios decian era para llorar digiendo que como los hauian engañado siendo sacerdotes y ministros de Dios. Pues les hauian dicho que les asisterian y enseñarian y bauticarian y que si la vida aquellos tenian en el campo bibiendo sin ley era mala; y con ella no se hauian de salbar que los padres tendrian la culpa pues los dejauan; y los hauian engañado. con estas y muchas rraçones se despidieron los Padres llorando por ber que quedaua aquella crei sim pastor y por otra parte berse compelidos de la obediencia.== en otra ocasion pidiendo lizençia el Prelado deste santo Collejo al R^{mo} luzuriaga Para entrar al nuevo Mex.^{co} y la nego Y no quiso y siempre llebo a mal el que se entrase a los ynfieles y quando llego la nueba de los tejas por ser descubrimiento que hizo ruido entonçes quiso disponer muchas cosas y que fuesen rrelijiosos de las probincias.== pero Dios nro ss^{or} dispuso que quando yo llegue a Mex^{co} como tengo dicho fue en tiempo de otro Comisario gen^l; llegue a dha Ciud^d. bide a nro M R^{do} y ablamos de los thejas, le dije como era llamado de Su Ex^a. y del R^{mo}. luzuriaga y me dijo bea a Su Ex^a. y despues nos beremos. bide a su Ex^a. con quien hable largamente de la Bahia del espiritu santto y de los tejas y desde luego dijo que fomentaria dha causa con todo esfuerço== Ademas de las notiçias que quando benimos de la Bahia del espiritu santo hauiamos traído y abia Ymformado al cappⁿ. Alonso de leon que hauia benido un yndio despues de hauer benido nosotros y decia que en los tejas hauia diez y ocho françeses, y que hauia echas casas que tenian ganados de cabras y obejas y que otros hauian Ydo a su tierra a ttraer mujeres y mas jente y no se yo que fin tendria el cappⁿ Alonso de leon para haçer el dho ynforme a su Ex^a. porque el yndio yo le bide y hable con el antes de ber al cappⁿ, leon. y a mi me dijo que benia de la tierra adentro y que le hauian dicho en los tejas handaban seis françeses como perdidos. Se ynformo tambien que benian un [*sic*] yndios tejas y que llegando mas aca del rrio ondo otros yndios les hauian salido y que hauian matado a dos dellos; y que los demas se hauian buuelto a su thierra. esto me parece que se lo mandaron decir al franges biejo que bibia en Cuaguila; porque por autor desta nueba decian lo dice Juan Y como el dho Juan en todas sus cosas a

mentido mintio tambien entonçes, porque entre los yndios no se supo tal cosa y quando fuimos a los tejas ellos no supieron de tales muertes.= bolbamos al yntento. despues de estar yo en Mexico y aber hablado con su Ex^a, diferentes Veces sobre el bolber a la Bahia del espiritu santo y entrar a los tejas determino Su Ex^a, llamar a junta Gen^l para rresolber lo que se hauia de haçer: y suponiendo que el cappⁿ. Alonso de leon hauia ynformado que en los tejas hauia poblaçon de françeses y que en la Bahia del espiritu santo se hauian muerto los que hauia, no se Sabia si abria benido alguna embarcaçon françesa para poblar en dha Bahia; y juntamente el motibo que hauia de pedir los tejas ministros para su tierra= bisto en la junta gen^l, todos estos motiboss, Vbo diferentes pareçeres y al fin determino Su Ex^a, el que se fuese otra vez a rreconoçer la Bahia del espiritu santo; anttegedentemnte ya tenia el cappⁿ. Alonso de leon ynformado a su ex^a; todo lo que era neçesario para dha jornada: en suposiçion que se Vbiese de haçer: dettermino su ex^a; que el cappⁿ Alonso de leon fuese por cabo principal y lleuase çiento y diez soldados: los Veynte De los presidios de la Vizcaia; los mas çercanos a coaguila; quarenta que se alistaron en sombrerete y Zacatecas, los demas del Saltillo y nuebo reyno de leon; çiento y çinquenta cargas de arina Duçientas bacas: quatroçientos cauallos: çinquenta escopetass largas= doçe quintales de polbora; doçe arrobas de balas: Y que se rregistrase la Bahia del espiritu santo y se supiese si hauia quedado algunos françeses y de los que hauia, o si nuebamente hauian benido otros=y que se quemase el fuerte de madera que tenian echo los franceses que el dho Cappⁿ Alonso de leon desde la Bahia del espiritu Santo houisase al Gouvernador de los tejas si queria que entrasen en su thierra los ministros del santo evanjelio como hauia prometido el año antezedente al P^e frai Damian mazanet, y que si queria lleuasen y acompañasen a los rrelijiosos que fuesen con todo cuidado. que se despachase mandamiento de rruego y encargo al mui R^{do}. P^e. Comiss^o, Gen^l. Para que de los rrelijiosos del santo collejio de la cruz De queretaro le diese al P^e frai Damian Maçanet los que fueren de su satisfaçion= y que dho P^e, biese que rrelijiosos serian neçesarios por entonçes y que juntamente se le diese todo lo neçesario Para dha jornada

Y por Hallarme presente a dha Junta Gen^l, dije que para los tejas lleuaria tres rrelijiosos, y yo quattro; para la mision de San Saluador que esta en el Camino, dos que serian seis rrelijiosos, que Ymbiaria el collejio, y que si los tejas abraçauan la fee Ymbiaria el dho collejia los rrelijiosos neçesarios; esta fue la determinacion de la junta Gen^l,= Despues me dijo Su ex^a; que hiciese Vna memoria de lo que era neçesario para lleuar a lo qual rrespondi que por entonçes no queria mas que bino para las misas, y un ostiario y zera. que lo demas como ornamentos y otras cosas yo lo buscaria;= Se dispuso la jorn,^{da} para despues de pasqua de nauidad; luego despues de la pasqua despacho Su Ex^a; al cappⁿ fran^{co} martinez con veynte mulas cargadas de bino, cera y lo demas. rropa Para repartir a los yndios con seis cargas de ttuaco y lo aguarde en el Collejio de la santa cruz de querettaro; con los rrelijiosos q fueron conmigo el P^e Predicador fr Miguel fonte Cuberta el P^e Predicador fri. fran^{co} de Jesus Maria el P^e Predicador fri. Antt^o. Perea el P^e, Predicador fri. fran^{co} hidalgo el P^e Predicador fri. Antt^o, bordoy= los que quedaron en la mision de san Saluador fueron los p,^{es} frai Antt^o Perea y frai fran^{co} hidalgo= Salimos de Cohaguila para los tejas el terçero dia de pasqua de rresurezion a Veynte y ocho de março de 90 a.^s quando Salimos de cohaguila no habian llegado los Veynte Soldados de la Vizcaia. los quarenta de çacatecas eran los mas sastres çapateros albañiles mineros, en fin ninguno dellos era para cojer el caualllo en que hauia de caminar aquel dia porque así que lo soltauau no lo conoçian mas las sillas tan malas que no podian ser peores; desta Manera fuimos caminando por el mismo rrumbo que esta expresado en el diario, que se higo de dha jornada; lo que note fue que la primera bez que fuimos hallamos muchos yndios en ttodos los rrios y parajes y esta bez llegamos a reconoger la Bahia del espiritu santo y bolbimos al rio de guadalupe sin hauer hallado un Yndio en ttoda la tthierra. llegamos al fuerte que hauian echo los franceses Veynte hombres. los demas quedaron con las rrequas en el rrio de guadalupe. no bimos señal alguna de que Vbiese hauido franceses. todo estaua como lo hauiamos dejado el año anttezedente. si hauia señales de hauer bibido Yndios, yo mismo pegue fuego al fuertte, y como hacìa mucho ayre la madera era de la Vrca que trajeron los franceses la qual baro al entrar en la bahia y en media ora, se uido el fuerte rreduçido a çeniza era la ora De medio dia, despues bajamos a la costa de la Bahia. Por ttoda La

orilla Del arroyo por donde los Franceses YBan y benian con sus lanchas y canoas a dha Bahia. y despues de hauer llegado nosotros algunos soldados de los del reyno de leon dijeron Se querian Bañar, para tener que contar en su tierra y decir se hauian bañado en el mar, y esto es de tanta estimacion y lauro que an traído frascos de agua de la mar y despues en su thierra de monterey Por grande fauor dejam ber y experimentar como es el agua de la mar, la primera vez que fuimos hauia un soldado em (pablillo) digo en Cohauguila, que era criollo de Pablillo y su P^e deste se llamaba fulano de escobedo. el qual quando Supo que se trataua de yr a la Bahia del espiritu Santo escribio um papel al cappⁿ Alonso de leon, el qual papel degia. Comp^e. Supp^{co}. a Vmrd me haga fauor de llevar en su compania a mi hijo Ant^{to}; Para que tenga que contar quando sea biejo; quando dhos soldados Se estauan Vañando bimos dentro de la Bahia dos bultos prietos al parecer como boias que aunque se discurrio si lo serian no se hiço el rreparo que despues hicieron el cappⁿ Alonso de leon y el Cappⁿ D Gregorio Salinas para ynformar a Su ex.^a Y dhas boyas estarian de tierra como dos tiros de arcabuz y no estauan en la boca Del rrio de San Marcos como ynformaron. Y la boca del rrio de san Marcos no tiene media legua como dijeron. porque quien lo dijo no lo bido y yo que la bide el dia de s Marcos (que por eso se llama de s Mar^s) Digo que tiene Como un ttiro de arcabuz de ancho dha boca del rrio Bolbimos al R^l que nos aguardaua en el rrio de guadalupe llegamos a el y no hallamos nobedad alguna, otro dia Por la mañana Salimos Para los tejas y andubimos como seis leguas. el día siguiente no se camino; fueron algunos soldados a rreconocer la thierra y ber si parecian algunos yndios de quem poder tomar rraçon y no hallaron ninguno ni se bieron umos; y a los que nosotros Dauamos todos los dias no rrespondieron nunca a ellos. otro dia por la mañana estando yo diciendo misa se oyeron dos pelotaços lejos en el monte por la parte del rrio de guadalupe. fueron ha uer quien era. Y fueron tres soldados de los que hiban de los presidios de Vizcaya, llegaron y les preguntamos de su biaje y nos contaron trauajos en esta forma= el segundo dia de pasqua de rresurecion llegamos al saltillo Veynte soldados de los dos presidios de la Vizcaya los mas cercanos a cohaguila que son Cuencame Y el gallo. Y el sarjento maior De la Vizcaya que es Juan Baptista escorça. Señalo Por cabo de los diez Hombres que Ymbio a un mulato nombrado Martincho de

ttal el capp.ⁿ del presidio del Gallo que se llamaua ogalde Vizcayno Ymbio Por cauo de sus diez soldados a Joseph de salgedo, español, estando en el Saltillo, Villa de españoles; un soldado de los de martincho tubo Palabras con el Capp.ⁿ anchiondo Y el alcalde Maior D Alonso ramos (sobri^o del ss^{er} presidente de Guadalajara) quiso prenderlo y no pudo porque dho soldado Con su compañero se salio de lugar Y se fueron donde tenian Su R^l. que era en la hacienda del capp.ⁿ Nicholas de Guajardo; lleo dho alcalde maior tras de ellos y con mucha cortesia hablo al cauo de dhoss soldados y dho martincho quedo de lleuar el soldado otro dia Para haçerlo amigo con el capp.ⁿ anchiondo, otro dia fueron Y al llegar dho Cauo Con el soldado a las casas rr.^s se ofreçio que hauisaron al alcalde Mayor para un bautismo a que estaua combidado dijo a dhos Soldados, aguardense um poco ya buelbo. Y asi fue que de buelta se compuso la desaçon entre los dhos Y quedaron amigos== otro dia no faltó un chismoso (que los ay en abundancia en aquella Villa del saltillo que dijo a Martincho que el alcalde maior deçia que el Sabria Casstigar a los Soldados de la VizcaYa, y que quando fue al Bautismo los hauia dejado presos en las casas R.^s desto se pico dho Martincho sobre si el alcalde Mayor podia conoçer causa de los militares Y formo duelo; llamo a quatro de sus soldados y los lleuo consigo Y less dijo que si no eran hombres y hauian de Vyr no fuesen Con el. al fin fueron a las casas rr.^s; y dho Martincho deço a los quatro soldados a la puerta Y el se entro sin hauisar en la sala y se pusso en el aposento donde estaua dho alcalde maior Con Un religioso de cohaguila, Y al entrar saco la espada y tiro una cuchillada a dho alcalde Maior en que le quito um buen pedaço de la Caueça y le corto um braço del qual a quedado manco Y un mulato que quiso fauorecer a su amo le dio un rrebes en la espada que le partio la caueça. el rrelijioso quito la espada a dho Martincho Y a este tiempo la jente de lugar aCudian a la puerta para fauoreçer a dho alcalde Mayor los soldados que la guardauan no los dejauan enttrar despues Por el corral fue entrando la jente, Y seria como las diez del dia Saliose Martincho Y con Sus comPañeros subieron a caualló y se bolbieron al rreal que tenia Puesto en casa de Guaxardo; toda la jente de lugar salio armados tras dellos Y Despues de Muchas raçones Y de

Hauerse Defendido en dha casa el dho Martincho se dejo prender porque el que lleuaua la comision que era Ger^{mo} montes de oca le aseguro la uida esto fue el Juebes despues de pasqua de rresureçion, aquella noche le dio sentençia el mismo alcalde Mayor Y el se la notifico en la cama y fue de ser apeloteado a usança de Guerra. otro dia Viernes 21 de Março de 90 a.^s en la plaça del Saltillo Se apeloteo dho Martincho== esta Nueva nos lleuaron los Soldados de la Vizcaya para disculpa de no hauer llegado a tiempo De poder salir de cohaguila con nosotros== el dia que tengo dicho que llegaron estos Soldados fueron tres porque estos se adelantaron Por el mismo rrastro y los demas fueron poco a poco areando la Cauallada que lleuauan que Yba mui mala. luego se despacharon seis Soldados con una carga de arina que fueron a toparlos, Y el capp,^{an} leon y yo con quinze hombres fuimos al rumbo del nortte para el rrio de S Marcos Por ber si hallauamos algunos yndios Y de dia Y de noche estabamos dando tiçonaços ha uer si algunos nos rrespondian; gastamos en esta mariscada seis dias sin poder hallar Yndio alguno Pasamos el rrio de s Marcos el dia de la cruz a 3 de Mayo; Y otro dia Ya tarde que hauíamos lleuado el rumbo p^a; el nortte, como a las çinco de la tarde Ya ttodos cansados de caminar los siete dias bimos unas çibolas y los soldados fueron a matar para çenar aquella noche Yo quede con un hijo del capp^{an} leon Y caminando Para el rumbo que lleuauamos, Y al traquido de un arcabuz Salio de un monte una yndia Y acaso mire a mano yzquierda Y bide el bulto que estaua algo distante y no se podia destinguir si era Yndio o algum palo. Y mirando con cuidado si se meneaua bide salir otro bulto mas pequeño en que se rreconoció eran Yndios los dos. yo Y el hijo de leon fuimos para ellos y despues de estar ya çerca los llame con el sombrero y ellos Vhieron y Ganaron el Montte; a este tiempo llego el capp^a, leon y algunos soldados y fuimos al monte Y no podimos ber ni hallar Yndio alguno, si hallamos unos Cueros de çibola arimados a un arbol que serbian de haçer sombra; mucha carne de çibola seca y fresca tres gallos de la thierra que estauan asando, lenguas y ubres de çibola que estaban mui buenas que pareçian jamones. no se les quito cosa alguna antes bien les dejamos un manojo de tauaco unas nauajitas Y unos listones Y nos apartamos. dormimos Aquella noche en una lomita çerca

de dho Paraje como dos tiros de arcabuz Y los soldados con cuidado belando Como a lass nueve de la noche bide atigar la lumbre que tenian dhos yndios y entonçes Dije al cappⁿ Alonso de leon o aqui ay muchos Yndios, Y por eso no tienen miedo de nosotros o los que ay biendo que no les hauemos quitado cosa alguna antes les hauemos dejado; es buena jente Y se quieren dar de paz; Por la mañana antes de salir el sol llame al Yndio quem^s Y le dije que haríamos por sauer Si aquellos yndios eran pocos o muchos. Si querian Ser nros amigos o no que naçion eran. el Quem^s rrespondio, como siempre Pe. lo que tu quisieres que haga hare. entonçes mande a un soldado que se quitase la malla que tenia puesta y le mande al yndio quem^s que se la pusiese y le mande Dar un Cau°. bueno y le dije mira si los soldados ban ha uer estos Yndios. puede ser que tengan miedo y que se huyan. mejor Sera q tu solo bayas a rreconozelos Si sale alguno de Paz a reçeuirte le diras que benga que nosotros no benimos a quitarles lo que tienen ni hacerles mal alguno sino que queremos ser sus amigos y ayudarlos en todo lo que Pudieremos. al salir dhos yndio [*sic*] cappⁿ leon con los soldados montaron a cauall^o para socorrer a dho yndio en caso que Vbiese muchos Yndios y que lo quisiesen matar. Llego el yndio quem^s hacerca del puesto donde hauíamos bisto a los yndios y luego salio un yndio para el y el quem^s le aguardo Y hablaron mui largamente y le dijo al yndio Por señas que es la lengua mas Gen^l, que no tubiese miedo y que biem podia venir a nosotros que eramos buena jente y el yndio como bido al quem^s rayado Como el luego creyo quanto le dijo y binieron Juntos los dos. despues de hauer hablado largamente Con dho yndio por Señas nos lleuo a su rranchito y allamos a su Mujer Y un muchacho como de diez años y no hauia mas jente: estos eran de naçion tejas y abian benido a matar çibolas Y llevar la carne al pueblo luego disPusimos el llevar la carne que tenian y le encargamos que hauisase a Su Gou^{or} Y le dijese que lo haguardauamos en el mismo paraje a donde los hauíamos hallado a ellos: a medio dia los despachamos Y nos bolbimos a dormir al Paraje ya rreferido Donde Abiamos allado dhos yndios. deste paraje al

Pueblo de los tejas ay treynta leguas antes mas que menos otro dia por la Mañana Se despacharon quatro soldados que fueron al R^l para haurisar y con orden que biniesen caminando para nosotros q en aquel paraje los aguardauamos. a este tiempo todo se hauia acauado y no comiamos mas que carne asada otro dia a la tarde como a las cinco el yndio que hauiamos desPachado con Su mujer y el muchacho se nos apareçieron en el mismo paraje y preguntandole como no se hauia Ydo a Su thierra nos dijo que aquella noche Se le hauia Vydo el cauallo y que la carne la hauia dejado Colgada ençima de un arbol y que çerca de nosotros hauia benido alcançar el cauallo. aquella noche durmieron Con nosottros y otro dia por la mañana discurrimos si habriam benido otros yndios con aquel y si el bendria de espia para esto se determino el que fuesen quattro Soldados a rrecorrer la ttierra a lo largo Como tres leguass y biesen Si hauia yndios o algunos rrastr.^s a distançia como de tres leguas hallaron Vn yndio moço mui grande Y en un Cauallo Vayo mui bueno. el yndio andaua buscando çibola y aunque era solo asi que bido los quatro Soldados empeço a dar alaridos y escaramugeando como que no tenia miedo los soldados se le fueron arrimando Sin sacar los arcabuces ni hazer demostracion de pelea Y por Señas le dijeron biniese con ellos y lo trujeron y le dimos de lo que teniamos Y le dijimos Si queria yrle haurisar al Gou^{or} de los tejas le dariamos Vn cauallo, el otro Yndio que antes hauiamos despachado asi que bido que hauia otro que Yba haurisar dijo que le diesen un cauallo bueno; que el yria y dejaria a la mujer y al muchacho que los Cuidasemos hasta que el bolbiese con el Gouvernador. luego lo desPachamos Con adbertençia que por donde biniesen diesen tiço-naços, y que nosotros responderiamos con la misma Señã== des-pues de quattro dias llego el rreal al rio De San Marcos y toparon con los yndios de la rrancheria emat too toaa y otros y dijeron dhos yndios que ariba estauan otros Yndios y con ellos dos fran-çeses, leon con unos soldados quedo Y Ymbio a llamarlos y binieron. el uno Se llamaua Pedro muñi criollo de la ciu.^d de Paris, el otro Pedro Talo criollo de la nueva françia. estos tenian sus escopetas Una talega de Polbora, Y Valas; Mas de Veyntte rr.^s çençillos de plata, moneda Castellana ochenta doblones de oro de a quatro moneda De françia los doblones. Luego de Vna mano a

otra se bolbieron 39 estos dos franceses el uno tendria Como 20 a.^s quera el P.^o Muñi el otro Pedro talo tendria Como 11 o doge a.^s llego el rreal a nosotros Y otro dia el cappⁿ leon con los franceses y llego tambien aquel paraje un yndio que Sabia mui bien el camino para los tejas. el qual nos fue guiando hasta que topamos el Gouvernador de los tejas con catorçe o quinze Yndios de los Suyos. Y el yndio que hauiamos despachado para que houisase a dho Gou^{or} era quando los topamos Como a las diez del dia Y fue en un arroyo que se estauan bañando Y Por el mucho monte no nos bieron asta estar con ellos asi que dho Gouvernador me bido se bino y me abraço, nos sentamos a hablar por Señas que es la lengua mas Gen^l. por alla y dho Gou.^{or} Saco un costalito de ttauaco molido del que ellos siembran, y otro costalito de Mayz de pinole mui bueno Y blanco y pasamos mas adelante a dormir y aquella noche se dio forma de bestir a dho Gouvernador Para que entrase bestido en su Pueblo y que biese su jente açiamos mucha estimaz^{on} del. a los tres dias entramos en Su Pueblo Y fue lunes 22 de MaYo del ano de 1690— el dia que llegamos llobio mucho y aquel año hauia llouido poco y los maíces tenian ya mucha necesidad de agua y en onze dias que estubimos todos los dias llobio muchisimo, la tarde del dia que llegamos estaua el Gou^{or} en la tienda con nosotros Y una yndia bieja le lleuo Para su comer Vna olla grande de frijoles guisados con nueçes molidas, y tamales; aquella tarde nos dijo dho Gobernador que dormiria con nosotros en la tienda y otro dia nos llevaria a su casa despues Ya tarde el capp^{an} leon le dijo que fuesen a su casa que el queria llevar unas naguas y otra cosa de rropa para Su Mujer, y dho Gou^{or} le dijo que no que otro dia Yria. Y con todo eso a pura fuerça lo lleuo a su casa otro dia nos dijo dho Gouvernador nos queria llevar a su casa y que en ella podiamos bibir que para todos habria Combeniença. despues de comer trattamos los rrelijiosos el modo que hauiamos De tener Para yr ha uer la casa de dho Gou.^{or} y si hauiamos de quedar en ella yo fui de pareçer que los quatro rrelijiosos que eramos fuesemos con nuestros baculoss que tenian cruz con santos xptos, cantando la letania de nra Señora, y un donado que lleuauamos llebase Por delante un lienço de la Virjen Santissima a modo de estandarte Con Su asta desta manera Salimos del Paraje de donde hauiamos parado para la casa del Gou.^{or} y fue esta açcion tam piadosa que aunque hauia llouido mucho Y

Por donde hauíamos de pasar hauia mucha agua. en la maior Parte del camino tanta que daua a media pierna pero Con tanto feruor que no se sintio. a este ejemplar se enferuorizaron algunos Soldados que Yban a pie por dentro del agua con tanto gusto y feruor q no podian rreprimir las lagrimas de goço y alegria y em particular de los que se esmeraron sin rreparar en agua ni lodo. fuer^{on} el capp^{an} fran^{co} Martinez Cappⁿ D Gregorio Salinas y otros los demas Como Veynte Soldados yban a cauallo Y el capp^{an} Alonso de leon Con ellos y nos lleuauan en el medio, llegamos a la casa del Gou.^{or} a donde hauia muchos yndios y Yndias Y muchachos. acauamos la letania arrodillados y bendecimos la casa. luego el dho Gou.^{or} bino ha uessar el auito y los demas yndios= luego nos Yço entrar ha uer su casa la casa es de palos y çacate; de alto tendra como 20 baras; rredonda sin bentanas; no ay mas luz que la que entra Por la puerta, la puerta es como la de un aposento como los de por aca. en medio de la casa esta la lumbre que no se apaga de dia ni de noche. sobre la puerta de la parte de adentro esta un altillo de morillos mui bien puestos. al rrededor de la mita de la casa Por la parte de adentro estan diez camas, estas se componen de un tapete de otates sobre quatro orcones. sobre el tapeste ponen Cueros De gibola en que duermen. de la caueçera y de los pies de la cama Sube otro tapeste que haze Como un arco que aforrado de un petate de otate mui pintado haze a modo de alcoua mui preçiosa. la otra mitad de la casa que no tiene camas estan unos estantes como de dos baras de alto y sobre ellos unos canastos de otate mui grandes; y rredondos en que ponen Maiz nueçes bellota frijoles Vna hilera de ollas mui grandes de barro como tinajas Y estas Solo siruen Para el atole quando ay alguna funcion que se Junta Mucha jente seis Morteros de Palo en que muelen el mayz quando lluebe; Y quando no lluebe muelen afuera en el patio. Y luego nos sacaron a cada uno um banquito de Palo Muy bien echo afuera en el patio depues [*sic*] de bista la casa sentamonos por estar el patio mui alegre Y fresco Y nos sacarom para merendar unos tamales como ellos los hacen nueçess Pinole de maiz mui bien echo Y una Caguela grande de maiz guisado con frijoles Y nueçes molidas= bide despues afuera Del Patio en

frente de la puerta de la casa del Gou.^{or} otra casa larga. Y en ella no bibia jente. pregunte que quem bibia en ella o para q era aquella Y me dijeron que en aquella casa se ospedauan los Capp.^{nes} Quando dho Gou.^{or} los llamaua para alguna junta, a otro lado bide otra casa mas pequena y sin jente y pregunte lo mismo. Y me dijeron que en aquella casa mas pequena se ospedauan los pajes de los Capitanes porque es ley que cada capp.ⁿ. lleva su paje quando dho Gou.^{or}; haze junta de capitanes. al modo que oseruan; asi que llegan se ospedan en dha casa Y a cada uno le ponen um petate grande de otate mui pintado en que Duermen Y a la caueçera una petaca de otate mui pintada. Y quando se buelben Cada uno lleva su petate y petaquilla. el tiempo que estan para junta el Gou.^{or} les da de comer hasta que los despacha== la orden que ay para el seruicio de la casa del Gou.^{or} es cada ocho dias enttrar de seruicio diez Yndias. estas yndias al salir el sol llegan todos los dias cargadas de leña Barren el patio Y la casa acarrean agua de un aroyo algo distante Por ser buena; Y aunque el rrio esta çerca no es el agua tam buena como la del arroyo Muelen maiz para el attole tamales y pinole a la noche se ba cada una a dormir a su casa Y por la mañana buelben; en casa del gobernador bide um banquito de palo en frente de la lumbre y me dijeron los yndios que no me sentase en el porque hauia de morir. y quise sauer que misterio tenia Y dijeron que nadie se sentaba en aquel banquito sino el Gouernador su señor de ellos== en orden a quedar ha uibir los rrelijiosos en casa del dho Gou.^{or} no me pareçio bien por los muchos yndios yndias que a todas oras entrauan y salian. al Gou.^{or} le dije Por el françes com buenas rrazones que estaua su casa mui buena y que estimaua mucho quisiese tener los rrelijiosos en su Compañia y que supuesto hauiamos de haze casa para deçir misa fuera bueno haze tambien bibienda Para bibir los rrelijios [sic] Porque era fuerça bibiesen junto a la yglesia; enttonçes dijo dho Gouernador; que la ariamos en la parte mas combeniente que nos enseñaria el pueblo Y en donde yo quisiese la ariamos. quedamos en que otro dia beriamos el pueblo para ber que puesto seria mejor para la Yglesia Y bibienda de los rrelijiosos, otro dia fuimos con dho Gouernador Y nos lleuo al Paraje que hauian escojido los françeses Para poblarse el qual esta a la orilla del rrio mui alegre y mui buen sitio que Por estar apartado de los yndios

no hicimos halla el conuento. en dho Puesto nos enseñaron dos cuerpos difuntos de franceses que ambos a dos Se mataron a carabinas. en todo este dia no hallamos puesto a mi gusto otro dia Por la mañana sali con el cappⁿ. Alonso de leon no mui lejos de Donde estauamos Y alle un lindo puesto junto al arroyo linda madera arboles de ciruela como la de Spaña; Y luego aquel dia mismo fueron a corttar madera Y acarrearla Y dentro de tres dias se hizo bibienda capaz Y Yglesia Para decir misa con mucha degencia pusimos delante de la Yglesia una cruz mui alta de palo labrada.== el dia de corpus se canto la misa y antes de la misa se hizo procesion con el santisimo saCramento descubierto de los yndios se junto multitud de jente Porque el dia antes les hauisamos, a los soldados, se les dio licencia de que disparasen los tiros que pudiesen en la procesion Y al alçar Y acauar la misa. Y quiso la Mag^d Diuina que en aquella Soledad tubimos Vn dia tan grande Y de gran consuelo por poder tener descubierta el Santisimo Sacramento Y azer procesion, Como se estila entre los catolicos Xptianos, acuada la misa se enarbolo el estandarte R^L que en una parte tenia un santo xpto Y en otra a la Virgen de guadalupe en nombre de Su Mag.^d se hizo Salba rreal Y cantamos el te deun laudamus en accimiento de gracias==

estos yndios tejas an tenido siempre Vn yndio biejo que entre ellos era el ministro Y el que ofregia a Dios las ofrendas. El modo que tenian era que cosa de comer no la probauan sin que primero lleuasen Parte dello a su Ministro para ofregierla de lo que senbrauan como es maiz frijoles zandias calabacas Y la carne que trahian de cibola. tenia este ministro casa señalada Para los Sacrificios Y en ella se entraua con mucha beneracion y particularmente estando ofregiendo alguna cosa. nunca ofregieron a ydolos solo aquel que decian era el que todo lo puede Y del dependen todas las cosas; que es conoger una primera causa y a este ministro le tienen muchisimo rrepesto [*sic*] asi los cappitanes como el mismo gouernador, Y para que biniese ha uernos y no se enojase Ymbio el gouernador a sus capitanes para que lo festejasen y lo trujesen fueron Y lo festejaron tres dias Y tres noches con danças Y cantos a Su usanca [*sic*]. Y despues binieron con el y llegaron a mediodia en occass,^{on} que ya queriamos comer. Y Por ber sus qeremonias dije que lo arguardasemos Para que

Comiese Con nosotros en la mesa. benia Mui despacio Y con mucha grauedad Y con muchisimo acompañami.^{to} De yndios, yndias, Y muchachos. Llego mui sebero Y circunspecto Y le dijo el Gouernador asi que llego a nosotros que nos besase el auito y le beso, luego nos sentamos a comer y dije al gouernador lo sentase a su lado; Y dho ministro el primer bocado que tomo hizo en lugar de benedición el tirar afuera del plato en forma de cruz o como quien señala los quattro bientos; o partes principales del mundo= Despues de comer le dimos rropa para el y su mujer y quedo mui contento, desPues nos dijo un yndio que estaua en los tejas que era de adelante de adelante [*sic*] de Cohaguila Y hablaua en Mexicana que dho ministro de los tejas les hauia dho a ttodos los cappitanes Y demas tejas. (Ya aora bosotros no areis caso de mi porque estos ministros que am benido som berdaderos ministros de (Ayimat caddi) que en su lengua quiere decir gran Capp.^{an} Y este nombre daua a Dios porque como entre ellos no ay mas nobleza ni grandega que la de capp.ⁿ por eso aquel que ellos juzgauan que era grande sobre todass las cosas le llamaban Gran Cap.ⁿ Y el gouernador par distinguirlo del nombre de capp.ⁿ Por hauer otros que lo son le llaman desza; que quiere decir Gran señor Y Superior a ttodos los demas.= acauada la Yglesia y la bibienda en donde se hauian de quedar los ministros se paso todo lo que se hauia de quedar a los rrelijiosos. Y el dia primero de junio, y octaua De Corpus por la mañana se uendijo la Yglesia Y se canto la misa Y despues Se canto el te deun laudamus en accion de graçias Y los soldados hicieron la saula real= la yglesia y pueblo se dedico a N. S. P^e s fran^{co}; desPues de comer aquel mismo dia salio el R^l. por aca, Yo me quede asta otro dia que bine alcançarlos en el Camino la noche antes de salir yo de halla llame al Gou.^{or} y le dije que mirase que los Padres que quedauan el los hauia de cuidar Y procurar que su jente les tubiesen rrespecto y asistiesen a la dotrina Xptiana; que los Padres no les hauian de pedir ni quitar cosa alguna, antes en todo lo que pudiesen les ayuDarían Y respondio dho Gouernador; Yo cuidare a los Padres De Manera

que quando tu bueblas no tendran queja alguna que darte de mi Y con todo seguro estan Y pueden Y Pueden [*sic*] quedar despues le dije que me olgaria que su Hermº, Y otro de sus parientes biniesen conmigo para que biesen nra tierra Y lleuar muchas cosas para ellos Y que nro gran Capp^{an} el ss-or Virey los deseaua ber Y los queria mucho. Y luego me dijo su Hermº Y otros dos parientes Y un sobrino SuYo bendrian conmigo Y con adbertengia que me dijo estos que lleuas no consientas que nadie les mande nada ni que los agan trauajar de donde se be que entre ellos ay nobleça Y se distinguen los nobles de la jente ordinaria== Desde que llegamos al pueblo de los tejas hasta que salimos adberti algunas cosas y esperimente algunos hombres de los que yban tal al rebes De lo que hauiam pareçido en el camino que no los Conocia Despues de hauer llegado a dho Pueblo porque entendieron algunos hauian de quedar por reyes de los tejas sin acordarse de la orden que su ex^a hauia dado para dha jornada en que mandaua al Cappⁿ Alonso de leon fuese por cauo principal a rreconoger si en aquella tierra Abia franceses y que lleuasen los rrelijiosos que Yban en compaña del Pe fray Damian maçanet, y que si los tejas pedian ministros y queriam bauticarse quedasen los rrelijiosos Y si dhos tejas se dauan por mui amigos y no se rreçeleua dellos daño alguno que no quedasen muchos soldadoss Y que de no ttener mucha satissfacion de dhos tejass quedasen los solDados que fuesen neçesarios con consulta y consentimiento del Pe frai Damian Maçanet== Nunca fue menester dejar soldados en los tejas Para rresguardo de los rrelijiosos porque desde que entramos nos rreçibieron con tanto amor y cariño que no sabian que azer por nosotros== Y con todo eso el cappⁿ Alonso de leon tenia dispuesto el dejar çinquenta Hombres y por cauo dellos al capp^{an} Nicolas priettó un hombre biejo desnudo y para nada. llego el casso y me dijo dho capp^{an} leon a solas su Yntento. Y le rrespondi Vmrd a de estar a las ordenes de Su ex^a y esto que me diçe Si es ConSulta no a de ser pribadamente entre los dos. llame Vmrd. a Sus Cappitanes Y delante de los rrelijiosos y dellos Propondra Vmrd lo que tiene que ConSultar. mucho sintio dho leon esta repuesta Porque la pasion no le hauia dejado abrir los ojos== llamo a los Cappitanes Y Yo a los rrelijiosos y dho

Cappⁿ Alonso de leon Dijo que tenia pensado el dejar quarenta o cinquenta Soldados Con un cauo para rresguardo de los rrelijiosos. Y que por mandarle Su ex^a que si hauian de quedar soldados fuesen a satisfacion mia por esso lo Consultaua; a ello rrespondi que no hauia neçesidad alguna de Dejar Soldados por estar la jente mui de paz Y amigable que para lo que se les podia ofrecer a los rrelijiosos pedia tres soldados a mi satisfacion y que si Su mrd queria dejar mas que los dejase mui enorabuena pero que no Serian com parecer mio ni queria yo que se quedasen mas que los tres; quedo dho leon mui Confuso por lo que tenia adelantado Y discurrido con el cappⁿ Nicolas prieto su compadre que era el que abia de quedar para cauo de los quarenta o cinquenta Soldados. al fin quedaron los tres Soldados que pedi boluntarios, y mui Contentos que fueron de los de gacatecass: a dhos Soldados les dejo dho leon nueve Cauillos de los del rey escopetas um barril de polbora y balas; Para los rrelijiosos quedaron Veynte y seis cargas de arina; Veynte Vacas Dos yuntas de bueyes, arados con rrejas achas y açadones y algunas cositas neçesarias— el segundo dia de junio salimos del Pueblo los rrelijiosos Salieron con nosottros asta fuera del pueblo en donde nos despedimos con artas lagrimas de gusto y alegria; no porque ellos sentian el quedar, antes si dauan muchas graçias a Dios de hauer merecido tal dicha y quedar con tan santo empleo Como es el de la Combercion de las almass de los jentiles; llegamos al rrio de la Santtissima trinidad a tres de Junio y hallamos dho rrio mui creçido que nos detubo ocho dias Sim poderlo pasar, en este tiempo el herm.^o del Gou.^{or} enfermo y se bolbio a su Pueblo; a los ocho dias hijieron una balsa de Palos en que pasaron las cargas ropa y todo lo que benia y la cauallada la echaron a pasar a nado y se haogaron algunos Cauillos: benimos Caminando por el mismo Camino q. llevamos quando fuimos hasta la rrancheria de los Yndios emat, toaa too; Cauas y ottros que hauia. Y en dha rrancheria tubimos rraçon como los yndios de la costa tenian algunoss françesitos Cautibos; y dijo el capp.ⁿ de dicha rrancheria que aunque ellos tenian guerra Con dichos yndios de la costta

Que Abia un yndio de los Suyos que se comunicaua con ellos y que si Querian Yr dicho yndio los guiaria. determino el capp^{an} leon de Yr con Veynte hombress ha uer si podiiian rresgatar dichos francesitos llegaron a la costa de la Bahia Y allaron los mismos Yndios que los tenian que acauauan de llegar Con lanças de ottra parte de la misma Costa luego Se ttrato que dhos yndios Diesen[?] los francesitos y que les darian Vnos Cauillos y rropa los yndios dijeron que luego los darian de mui buena gana. a este tiempo los soldados empegaron a entrar en los rranchittos de los yndios, Y mirar con demasiado cuidado lo que tenian Y otras Cosas que los yndios entendieron de donde se orijino que tubierom poca sattisfaz^{on} de los Soldados y se rreçelaron dellos y estando todos juntos despues de entregados los muchachos frangesitos empegaron los yndios a flechar a los Soldados. al capp.ⁿ leon le dieron dos flechaços en las costillas y como lleuaua malla no le entraron. a otros dos Soldados les Yrieron los cauillos, de los yndios murieron quatro y dos eridos, cojieron los francesitos y se binieron al rreal que aguardaua en el rrio de guadalupe= benimos siguiendo el mismo camino que lleuauamos quando fuimos, y quando llegamos al rrio del norte hallamoslo mui creçido de manera que en 18 Dias no se pudo pasar Y quando lo pasamos fue con mucho rriesgo Y a nado Y la corriente del rrio se lleuo muchos trastes de ropa cauillos y se haogo un soldado que por mal nombre le llamaban Judas este entre los soldados tenia fama de sauer guardar lo que otros tenian y la mañana que se haogo bolbio una caldereta a un arriero y le dijo s, ^{or} Perdoname que io te hauia Vrtado esta caldereta Y quando se entro al rrio para pasarlo dijo bamonos tirando que sera la Vltima bez. estando en medio del rio se fue con cauillo y todo lo que traia Y no pareçio mas, al mismo tpo que se desapareçio se lebanto un ayre tan rreçio que atemorizaua. Y el agua del rrio se bolbio tam braua que pareçia hauia de Salir de Madre= las cosas que note por particulares Fueron las siguientes

—la primera que el año anttezedente en ttoda la tierra hallauamos Yndios Y este año de 90 hasta rreconoçer la Bahia del espiritu santo Y Yr para los tejas no bimos yndio alguno.=

—lo segundo que dho año todos los Soldados Yban Con mucha paz Y orden en lo que hauian de haçer, sin faltar ni hauer falta en la cauallada y este año de 90 los mas dias hauia quem peleaua o los oficiales daua[n] De Cuchilladas a los soldados. de manera que un Donado que lleue, los mas dias tenia que curar soldados. Y

la cura era con bino tibio que dígen es bueno Para curar cuchilladas en la cauega=

lo terçero, que hauia tanta Quenta en la cauallado Y mulas de la rrequa que las mulas cargadas no las echauan menos asta que hauian menester lo que Yba en las cargas. la quenta de los Cauillos nunca los oficiales la Supieron—

lo Quartto. q el capp^{an} leon lleuo un compadre el s^{or} Capp^{an} fulano de tal tan noble que por el nunca faltaron cuentos y chismes; tan caritatibo que solo Su Comp^e, leon bebia chocolate; los demas agua tibia, tan comedido que madrugaba a beber chocolate, y despues con los demas bolbia a beuer tan cuidadoso que se desbelaua y a media noche Yba a sacar el chocolate De las Cajas Y quigas destos debelos [*sic*] nacio el que hauiendo de dejar ~~esto~~ [*sic*] el cappⁿ leon por orden, de su ex^a, doce arrobas de chocolate y otras tantas de açucar a los rrelijiosos no dejo mas que seis: este tal comp.^e es tam bien hablado que una bez me dijo a mi, em berdad en berdad que despues de cortes no hauido otro hombre en las yndias Como mi Comp^e; el ss^{or} Gen^l. Alonso de leon=el dho comp.^e es hombre tam piadoso de los yndios que De uer los pobres tapados y bestidos con gamuças y pellejos de zibola con todo Secreto procuraua darles la rropa que su ex^a. Ymbio Para ellos, como son freçadillas bayetas Paño cuchillos pero esta limosna que el Ss^{or} Comp^e, haçia a los yndios era quitandoles primero la que tenian= Dandoles uno quedaua Con quatro=

la Quinta que hauiendo algunas quejas de los yndios en que decian que loss soldados llegauan a sus casas el cappⁿ, leon nunca trato de rremediar cosa alguna y particularmente querellandose el herm^o del Gou.^{or} De los tejas de que le quisieron forçar la mujer, dije, al cappⁿ. leon que Como Consentia tal picardia que semejante accion con ynfieles a quien Ybamos a dar buen ejemplo no se consenttia entre moros o erejes. callo la boca y no hablo palabra quigas por no ser descubierto=

Y Por no tener mas tiempo solo rreferire lo mas particular de todo Y fue estando en el Pueblo de los tejas despues de hauer rrepart.^{do} Ropa a los yndios Y al Gou, ^{or} una tarde dijo dho Gou.^{or} de los tejas que le diesen um pedaço de Vayetta agul para mortaja y enterrar a Su Madre, quando muriese. Yo le dije que de paño Seria mejor Y dijo que no queria otro color Sino el agul preguntele que misterio tenia el color agul. Y dijo dho Gouernador que ellos querian mucho el color azul Y enterrarse Particularmente con rropa deste color Porque en otro tiempo los Yba ha uer una

Mujer mui hermosa la Qual bajaua De lo alto Y dha Mujer Yba bestida de açul y que ellos querian ser Como dha mujer. Y preguntandoles Si hauia Mucho tiempo dijo el gouernador no hauia sido en su tiempo que su Madre que era bieja la hauia bisto y los demas biejos, de donde se be claramente fue la M^e, Maria de Jesus de agreda la qual estubo en aquellass tierrass; muchisimas beces Como ella misma Confeso al P^e, Custodio del Nuevo Mexico. Y las Vltimas beces que estubo fue el año de 1631= como consta de su misma declaracion que hiço a dho P^e, custodio del nuevo Mex^{co}=

Muy[?] de VM. q B. V P

Fray Damian Mançanet (Rubrica)

TRANSLATION.

LILIA M. CASIS.

Translator's Note.

In this translation it has been attempted to keep in view not only the faithful rendering into English of the Spanish original, but also, as far as was practicable, the preserving of the naive and simple style of the Spanish letter.

In order to obtain this double result, as well as to secure a fairly smooth English version, it has been necessary to break the unpunctuated Spanish original into sentences and periods, at times to vary connectives, and, in a very few instances to interpret ambiguous or obscure passages. However, an earnest effort has been made not to take any undue liberties with the original text. Reference to the original will show that the paraphrasing is the translator's almost throughout.

Proper names of persons have been retained unchanged, with the single exception that the antiquated spelling with *ç* has been, for popular convenience, changed to the modern *z*; thus, *Siguença* has been written *Siguenza*.

A few notes have been appended where they seemed absolutely necessary. Particularly, attention has been called to the digressions which often seem to break the narration with more or less abruptness; they are a characteristic feature of the original.

Although I assume personal responsibility for the accuracy of the rendering into English, yet the finished translation is to such a degree the result of the joint work of Dr. Garrison and myself that it must be essentially considered as due to our united efforts.—LILIA M. CASIS.

In the reprint of the translation, some corrections have been made, likewise a few changes to ensure greater accuracy.—LILIA M. CASIS.

LETTER OF DON DAMIAN MANZANET TO DON CARLOS DE
SIGUENZA RELATIVE TO THE DISCOVERY OF
THE BAY OF ESPIRITU SANTO.

My dear Don Carlos de Siguenza y Góngora:—

The following is the narrative for which you ask me, of the discovery of the bay of Espiritu Santo and the Rio de los Tejas:—

In the year 1685-'86, His Excellency the Viceroy, who, at that time, was Conde de Paredes, Marqués de la Laguna, gave orders to the Marqués de S. Miguel de Aguayo, who was then governor of the Nuevo Reyno de Leon, to send out a company of horse soldiers along the sea-coast lying north beyond Tampico, towards the Rio Bravo and the Magdalena. And the said governor sent out fifty

men, headed by Capt. Alonso de Leon. With his soldiers, the said commander reached the sea-coast, and following along the coast, they passed the Rio Bravo with considerable difficulty. This river is the same found at the passage into New Mexico, and the Indians give it various names, for it is called by different persons Rio Bravo, Rio Grande, Rio Turbio. In New Mexico it was never known whence this river originated; all that was ever found out was that it issued from the Gran Quivira. Thus said the Indians who came to New Mexico from the interior.

But let us turn our attention again to the route taken by Capt. Alonso de Leon and his soldiers. After crossing the Rio Bravo, they reached another river, to which they gave the name of Rio Solo. This river, they say, forms at its mouth a lake which they were unable to pass, and they returned to the Nuevo Reyno de Leon without having had any news of the bay of Espiritu Santo, and still less of the French who were settled about this bay.

By order of His Excellency, the said governor sent a second time an expedition to discover the bay, and he sent two companies of horse soldiers led by Capt. Alonso de Leon, and they arrived the second time at the Rio Solo, when, not able to proceed any further, they returned without bringing any information. And since they had twice gone down to the sea-coast, and on both occasions failed to learn anything, they considered the whole report as being unfounded. So it came about that they paid no more attention to the matter, and took no further steps concerning it.

At this time I was living at the Mission Caldera, in the province of Coahuila, whither I had gone with the intention of seeing whether I could make investigations and obtain information about the interior of the country to the north and north-east, on account of facts gathered from a letter now in my possession, which had been given in Madrid to our Father Fray Antonio Linaz. This letter treats of what the blessed Mother Maria de Jesus de Agreda made known in her convent to the Father Custodian of New Mexico, Fray Alonso de Benavides. And the blessed Mother tells of having been frequently to New Mexico and to the Gran Quivira, adding that eastward from the Gran Quivira are situated the kingdoms of Tielas, Theas, and Caburcol. She also says that these names are not the ones belonging to those kingdoms, but come close to the real names. Because of this information, brought by

me from Spain, together with the fact of my call to the ministry for the conversion of the heathen, I had come over and dwelt in the missions of Coahuila and learning that His Excellency was taking steps to open up the interior, to lead to the discovery of the bay of Espiritu Santo, and to find out whether any Frenchmen were there, I endeavored to learn from the Indians coming from the interior whether they knew where there dwelt men white like the Spaniards. And in time I learned that there were indeed some, and he who told me was an Indian whom I had with me, a man whom I had converted a little before, and in whom, though he had been a pagan, I had recognised a high degree of truthfulness. Thereupon I charged him very earnestly to ascertain in detail where and how far distant these settlers might be, and what manner of people they were, likewise whether the country to be traversed were passable.

Just at this time there arrived another Indian, of the Quems nation, and he told me that he had been even in the very houses of the French; there were many of them, he said, including women; they were well armed, and had some very large fire-arms (which were the pieces of ordnance). On my asking whether he were well acquainted with the country, he said that, if I wished, he would take me to the place without any risk, that there we should also find priests like myself, and that already the people were sowing maize and other crops.

At this time Capt. Alonso de Leon, the same who had gone out as commander of the companies from the Nuevo Reyno de Leon, became captain of the presidio of Coahuila, and before going out to his presidio, he came to the Mission Caldera, where I was living, and I made known to him what had passed between the Indians and me concerning the discovery of the bay of Espiritu Santo, endeavoring to persuade him that we should set out thither. He asked whether there were some unmistakable sign which might be made known to His Excellency, and which would make it evident to him that the report was true, so that he might undertake the expedition.

Then I called the Indian named Juan, captain of the Pacpul nation, and bade him say what he would dare undertake in order to ascertain and prove that there were in the interior men white like the Spaniards. He said that in a "ranchería" of

heathen Indians, which must be some sixty leagues distant, there was a white man, one of those dwelling in the interior, and that, if I so wished, he would go and bring the other out of the "ranchería." Thereupon I despatched him, and that he might the more readily execute his commission, I gave him the clothing and the horses which I had with me, for him to give to the chiefs of the place where was the man of whom he spoke (whom, from the description given, I inferred to be French).

This captain of the Pacpul nation, known as Juan, set out, and having come close to the sierra of Sacatsol (which means "stone nostrils," and in the language of the Indians of that place is called Axatscan, with the same meaning) he found an assembly of many Indian nations composed of the following: Mescales, Yoricas, Chomenes, Machomenes, Sampanales, Paquachiams, Tilpayay, Apis. This sierra of Sacatsol is twenty leagues beyond the Rio Grande, which is the stream coming from the north, and is called also Rio del Norte, the distance from the Mission San Salvador to the said sierra is sixty leagues, and from Coahuila the same.

The said Indian, Juanillo, found the said Frenchman told him that I was asking for him, and took him out to another "ranchería," leaving word with the Indians that they should not be afraid, and that I desired to visit them. Returning, he told me how he had left the Frenchman, and that we might without fear go after him. I notified Capt. Alonso de Leon, who, with twelve men, went quite undisturbed, and they brought the Frenchman, painted like the Indians, old and naked. His name was Juan Francisco So-and-so, and he says that he is a native of Cheblie in New France. This Frenchman Capt. Alonzo de Leon placed in the hands of His Excellency the Conde de la Moncloba, and in all his testimony the said Frenchman always lied.

After the Conde de la Moncloba had determined on the expedition to discover the bay of Espiritu Santo, there arrived as viceroy in this kingdom His Excellency the Conde de Galbe, who put his whole heart into this cause. As soon as he came into power His Excellency ordered Capt. Alonso de Leon to pursue the journey to the bay of Espiritu Santo, as his predecessor had ordained, and for the said expedition forty men went out from the presidios of

Vizcaya, and from the Nuevo Reyno de Leon forty others. From all the men three companies were formed, having Capt. Alonso de Leon as commander-in-chief and Nicolás de Medina as sargento mayor; the leader of one company was Tomás de la Garza, of the second, Lorenzo de la Garza, and of the third ¹Alonso de Leon, the royal alférez, Capt. Francisco Martinez, who was a discharged sargento, having just finished his term of service in Flanders.

We left Coahuila on the twenty-sixth of March in the year 1689, and went as far as the Río del Norte, which, in the said province of Coahuila is called the Río Grande, our guide still being the Indian Juanillo, and when we reached the said river, I sent for the Indian who knew the country and had been among the Frenchmen, whom I call Quems, because he belonged to the Indian nation of that name. We traveled on towards the northeast and at times east-north-east, until we reached the river of Our Lady of Guadalupe. And here I asked this Indian whether the dwellings of the French were still a long way off, thinking that when we should be distant from them a day and night's journey, some of us might push forward in order, unnoticed, to take a survey of the village. The Indian replied that the village was about fifteen leagues distant from that river.

On the morning of the next day Capt. Alonso de Leon asked me what we should do in order to ascertain the number of Frenchmen and the condition of things in their village. With regard to this there were various opinions, mine being that, since we had with us the Quems Indian who was well acquainted with the country, we should all have a mass sung in honor of the Blessed Virgin of Guadalupe that very morning, at the very place in which we were; also, that when we should succeed in reaching the dwellings of the Frenchmen, we should have another mass celebrated, in honor of Saint Anthony of Padua. All consented very readily to this, and, soon, at about nine o'clock in the morning, the mass to the Virgin was sung.

After that it was arranged that, the two Indians, Juanillo the Papul and the Quems Indian, serving as guides, twenty-five men should travel on with us until we should come upon the French

¹This follows the original; there may be an error of the scribe.

village in the early morning, while the remaining soldiers with the beasts of burden should come behind us and camp when they reached a suitable spot. This spot they should then not leave until we returned, unless by the express command of Capt. Alonso de Leon. When we started out, the rear-guard received orders to proceed slowly, watching cautiously lest any Indian should appear; in case any did, they were to seize him without doing him the least harm, and notify us of the capture.

After traveling some four leagues, the rear-guard saw an Indian come out of a dense wood, and called to him, and he went towards them without any show of resistance. They sent us word, and we halted. On the arrival of the Indian the two we had along asked him whether there were, thereabouts, any of the white people who dwelt further on. He said that, as to those living further, they used to inhabit houses which now no longer existed, for, two moons previous, the Indians of the coast had killed all but a few boys whom they had carried off; that he himself lived in the "ranchería" of the Emet and Lavas Indians, which was about two leagues out of the route which we were following towards the bay of Espiritu Santo. We went with this Indian to the "ranchería" of which he spoke, and reached it at about three in the afternoon. As soon as the Indians became aware of our presence, they made for the wood, leaving to us the "ranchería," together with the laden dogs, which they had not been able to drive fast enough when they fled. The Indian who served as our guide himself entered the wood, and called to the others, declaring that we were friends, and that they should have no fear. Some of them—and among these was their captain—came out and embraced us, saying: "thechas! techas!" which means "friends! friends!" One of those who came out first was a big young fellow about twenty years old, who wore a Recollect friar's cloak, and when we saw that it was the cloak of a friar, we gave him a blanket, and I took the robe from him.

The said Indians told how, two days previous, two Frenchmen had passed by with the Tejas Indians. That very afternoon we started in pursuit of the said Frenchmen, and at sunset, we reached the "ranchería" of the Toxo and Toaa Indians, who told us that the said Frenchman had passed by with the said Tejas, and had been unwilling to remain there with them. That night we slept near the "ranchería," and at eight in the evening some Indians

came to the place where we were, one of them dressed after the fashion of the French. And they brought some French books, and a Holy Bible. The next morning we set out in quest of the said Frenchmen, passing through some very dense woods; and at about two o'clock in the afternoon we came to some "ranchitos" of Emet Indians. On our inquiring concerning the Frenchmen these Indians pointed out to us an Indian who had just arrived and who had conducted them (the Frenchmen) as far as the San Marcos river, and when we wished to cross they told us that we would not be able to cross the said river. We told the Indian who had led the Frenchmen that if he would take them a paper and bring an answer we would give him a horse, and that he should take the answer to the houses where the Frenchmen lived. Capt. Francisco Martinez wrote the letter in the French language because he was master of it.

We returned where the camp was, five leagues beyond the Guadalupe river, and we learned that three days previous the horses had stampeded, and a number having been recovered, fifty were still missing, and in pursuit a soldier had lost his way.² This man remained missing four days, and in the meantime he met with some Indians who were skinning a buffalo, who took him home with them at nightfall to their "ranchería," giving him to eat of the buffalo meat, and whatever else they themselves had. On the day after this, an Indian belonging to the same "ranchería" came there with a small bundle of tobacco. This Indian was the one who had been with us, and he made a long harangue to all the Indians who were in the "ranchería." As to the soldier who was lost, when he met with the Indians who had the buffalo, they spoke to him by signs, and he understood them to tell him to make a fire. This he must have inferred from seeing the meat they had, or he was frightened at seeing himself lost among barbarian Indians; he spilled³ on his cloak the powder he

²The narrative proper is interrupted here, rather awkwardly, by an account of what befell the soldier in question during the four days he was missing.

³The Spanish construction at this place can not be rendered literally. The above is evidently what is meant. Word for word, we have, "either he inferred this from seeing the meat they had, or on account of the fear he felt at seeing himself lost among the barbarian Indians, he spilled, etc." See original.

was carrying in a flask, and on his striking the light a spark fell on the powder, and it burned his whole side from head to foot. When the Indians learned that we were in their territory, they must have come to the conclusion that, since that man was lost, his comrades would be sure to look for him. The next day they brought him his horse, and, since he was so badly burned that he could not help himself, the Indians themselves saddled it for him, and assisted him to mount, telling him by signs to go with them. They brought him very near to the place where we were, just a couple of shots away. The Indians who brought him, not wishing to approach us, signified to him that he should go on, using signs to indicate to him where we were, at the foot of a hill which he saw there. At the foot of that hill, on the other side, they left him, and he reached us at nine in the morning, which was for all a source of great satisfaction. We felt very sorry when we saw how badly burnt he was.⁴

On the following day we left for the settlement of the Frenchmen, and when we were about three leagues from it there came out some twenty-five Indians. Now the old Frenchman who accompanied us took occasion to say that the settlement of the Frenchmen was not in the place to which the two Indian guides were taking us. On the way this Frenchman tried several times, by means of an Indian of the Cavas nation whom he had with him, to make our two Indians desert us, or say that it was very far, and that we should not be able to cross the rivers which were on the way. I resented so much that the Frenchman should be given occasion to speak that I grew angry, and Capt. Alonso de Leon said to me: "Father, we are going wherever you wish." We continued following the two guides quite three leagues; we arrived at a stream of very good drinking water, and the two Indians said to me: "Lower down on the bank of this stream are the houses of the French, which must be about three leagues off." Then the old Frenchman saw that there was no help, and that we were certain to come upon the village. He then said: "Sir, now I knew very well, yea, very well, that the houses are on this little river."

We started the next morning, and three leagues off we found

⁴Here the thread of the narrative is resumed.

⁵Here the Frenchman's words are given in what seems to be a conscious reproduction of his broken Spanish. Cf. original.

the village of the Frenchmen on the bank of the stream, as I had been told by the two Indians, the Quems and Juanillo the Papul. We arrived at about eleven in the forenoon, and found six houses, not very large, built with poles plastered with mud, and roofed over with buffalo hides, another larger house where pigs were fattened, and a wooden fort made from the hulk of a wrecked vessel. The fort had one lower room which was used as a chapel for saying mass, and three other rooms below; above the three rooms was an upper story serving for a store-house, wherein we found some six loads (*cargas*) of iron, not counting scattered pieces and some steel, also eight small guns and three swivels made of iron, the largest pieces being for a charge of about six pounds of shot. The pieces and one swivel were buried, and Capt. Alonso de Leon carried off two of the swivels. There was a great lot of shattered weapons, broken by the Indians—firelocks, carabines, cutlasses—but they had not left the cannon, only one being found. We found two unburied bodies, which I interred, setting up a cross over the grave. There were many torn-up books, and many dead pigs.

These Frenchmen had a piece of land fenced in with stakes, where they sowed just a little corn, and had an asparagus bed; we found also very good endive. This place affords no advantages as to situation, for good drinking-water is very far off, and timber still further. The water of the stream is very brackish, so much so that in five days during which the camp was pitched there, all the horses sickened from the brackish water.

The next day we went down to explore the bay of Espiritu Santo, and coasted it until we succeeded in finding the mouth; in the middle of this there is a flat rock, and all along the shore of the bay there are many lagoons which it is very difficult to cross. Blackberries are abundant, large, and fine, and there are a number of stocks which seem to be those of grape vines, but no trees, and no fresh water. The Indians dig wells for drinking water.

After exploring the bay we returned to the main body of our party, whom we had left in the village; we arrived there at noon, and remained there that afternoon, and the next day they bent

^aThis passage might also be read, "and remained there. That afternoon and the next day they bent, etc." The absence of punctuation causes some difficulty in this and similar passages. Cf. original.

the large iron bars, making them up into bundles,⁷ in order to carry them with ease. We found the Indian with the reply to the letter which we had written to the Frenchmen; they said that we should wait for them, that they would soon come, that another Frenchman was further on, and that they were waiting for him in order that they might come all together. The Indian received the horse, as we had ordered. As to the fort, Capt. Alonso de Leon would not have it burnt down, and it remained as it was.

The next day we set out on our return trip to the Guadalupe river, and when we got halfway, since we saw that the Frenchmen did not come, Capt. Alonso De Leon, with twenty-five men, went to the "ranchería" where they were, and the main party went on as far as the Guadalupe river, where it remained waiting three days. The Frenchmen were in the "ranchería" of the Toaa Indians, with the Tejas; they came to the Guadalupe with Capt. Alonso de Leon, and arrived there on the 2nd of May, '89. Two Frenchmen came, naked except for an antelope's skin, and with their faces, breasts, and arms painted like the Indians, and with them came the governor of the Tejas and eight of his Indians. Through that day and night I tried my utmost to show all possible consideration to the said governor, giving him two horses, and the blanket in which I slept, for I had nothing else which I could give him. ⁸Speaking Spanish, and using as an interpreter one of the Frenchmen whom we had with us, I said to the governor that his people should become Christians, and bring into their lands priests who should baptize them, since otherwise they could not save their souls, adding that if he wished, I would go to his lands. Soon the aforementioned governor said he would very willingly take me there, and I promised him to go, and to take with me other priests like myself,

⁷The "tercio" (cf. original) is technically the half of a regular load.

⁸This passage is difficult to handle, partly because one word in the MS. is not easily read (cf. original), partly because there seems to be an error of the scribe. While the translation attempts to render what appears to be the meaning, it is not entirely satisfactory; it assumes the defaced word to be "tenia," and "en Castilla" to represent "en Castellano." It has been suggested, plausibly enough, although I did not quite see my way to adopt the view, that the defaced word should be "serbia" or "bibia," and hence the meaning: "By one of the Frenchmen who used to serve (or live) in Castile, I told, etc." Suggestions are invited.

repeating to him that I would be there in the following year, at the time of sowing corn. The governor seemed well pleased, and I was still more so, seeing the harvest to be reaped among the many souls in those lands who know not God.

The next day was the day of the Holy Cross—the 3rd of May; after mass the governor of the Tejas left for his home and we for this place. We arrived at Coahuila, and Capt. Alonso de Leon sent the two Frenchmen—the one named Juan Archebepe,⁹ of Bayonne, the other Santiago Grollette—¹⁰ from Coahuila to Mexico, with Capt. Francisco Martinez, and his excellency the Conde de Galbe had the Frenchmen provided with suitable clothes and dispatched to Spain on shipboard in the same year, '89.

All this news did not fail to create excitement and to give satisfaction not only to His Excellency but also to other men of note in Mexico, and there were several meetings held in order to consider measures not only for keeping the French from gaining control of those regions and settling in them, but also for the introduction of religious ministers.

At this time His Excellency deigned to send for me, asking the Rev. Father Luzuriaga to give orders for my coming. I was living at the Mission of San Salvador, in the valley of Santiago, in the province of Coahuila. I went to Querétaro, arriving at my college of the Holy Cross on the 24th of October, in the year '89, and left for Mexico on All Soul's Day. On the 5th of November I came to the convent of San Cosme, and the next day there entered Mexico the Very Rev. Father Fray Juan Capistrano, who came from Spain as commissary general of this province of New Spain.

It seems that Our Lord had ordained that it should not be Father Luzuriaga's good fortune that in his time priests of the order of our Father Saint Francis should go among the Tejas, for he always objected to the idea that the brethren of that holy order should undertake missions to the heathen, their chief office being that of Apostolic Missionaries among communities of both the

⁹This is the writer's rendering of the French name "Jean L'Archevêque." It may be either merely an incorrect Hispanized rendering of the name, or a translation into the obsolete form for the word "archbishop."

¹⁰In the Spanish, "y" seems here misplaced. Cf. original. The translation here given follows what is evidently the sense.

faithful and infidels.¹¹ For after the Rev. Fathers, Fray Juan Bautista Lazaro and the Predicador Fray Francisco Esteves came to Guasteca, and founded at Tamaulipas a mission for heathen Indians, when already the mission included more than three hundred families, without counting a large number who were in process of joining, and the Indians were very much pleased and very attentive to the Christian doctrine, the Rev. Luzuriaga ordered the fathers to depart, and to leave the said mission and the Indians, no ground or motive being stated except that those regions belonged to the district of Tampico, and that the priests belonging to that district would look after that settlement of Indians. The reverend fathers obeyed the Rev. Luzuriaga's orders with heavy hearts, seeing that, after the arduous labors by which they had gained that post, those poor heathens would be lost. After those priests had departed and left the Indians, the district fathers never again gave a thought to them or the posts. When the fathers took leave of the Indians, there was a pitiful scene, and what the Indians said moved one to tears, for they asked why the fathers, though priests and ministers of God, had deceived them, since they had pledged their word to minister to them, to teach them and baptize them, and now, if the unsettled life they led, without rule or law, were an evil one, whereby they should lose salvation, the fathers would be to blame, for these were leaving them and had deceived them. With these and many other expressions they parted, the fathers in tears over the fold which was now without a shepherd, yet on the other hand, feeling compelled to obey. On another occasion, when the superior of our holy order begged for permission to enter New Mexico, the Very Rev. Luzuriaga refused and would not allow it. He ever remained adverse to the introduction of priests among the heathen. However when there came out of the land of the Tejas tidings of discoveries which were noised abroad, he thought of many possible measures, and of sending priests out of the provinces, but our Lord God ordained that when I reached Mexico, another commissary general, as I have already said, was ruling.

I reached the said city and saw the very reverend father and we spoke of the 'Tejas. I told him how I had been called by His Ex-

¹¹With his characteristic fondness for digression, the writer here goes back in point of time, recounting anterior events.

cellency and by the Very Rev. Luzuriaga, and he said to me: "See His Excellency, and then we shall confer." I had an interview with His Excellency, and spoke at great length of the bay of Espiritu Santo and of the Tejas, and immediately he replied that he would foster the cause with might and main.

Besides the news which we had brought with us on returning from the bay of Espiritu Santo, Capt. Alonso de Leon had brought the information that an Indian who had come from there at a more recent date than ourselves said that among the Tejas there were eighteen Frenchmen, and that houses had been built; that they had flocks of goats and sheep, and that some of the Frenchmen had gone to their country for women and for more men. I do not know what Capt. Alonso de Leon had in view in giving this account to His Excellency, for I had seen the Indian and spoken to him before he saw Captain Leon, and he told *me* that he came from the interior, and had been told that six Frenchmen, who seemed to have lost their way, were wandering among the Tejas. He had also heard of the coming of¹² some Tejas Indians, and that on their advancing further on this side of the Rio Hondo, other Indians had come out to attack them, that they had killed two of them, and that the rest had returned to their homes. It seems to me that they must have made the old Frenchman who lived in Coahuila say this, because in tracing the report to its source they said: "Juan says so"; and since the said Juan lied in all his accounts, he certainly lied that time also, for the Indians themselves were ignorant of such an occurrence, and when we went among the Tejas they knew nothing about the reported murders.

But, to return to our subject. When I was in Mexico and had spoken to His Excellency at different times concerning a second expedition to the bay of Espiritu Santo and a visit to the Tejas His Excellency resolved to call a general meeting in order to decide what should be done. Taking for granted the information given by Capt. Alonso de Leon about a settlement of Frenchmen among the Tejas, and concerning the death of those who had settled on the bay of Espiritu Santo it was uncertain whether some French vessel might have come afterwards with settlers for the

¹²The Spanish has "un Indios Tejas," which seems to be an error of the scribe. Cf. original.

bay; besides, there were other grounds for action in the fact that the Tejas were asking for priests for their country. All these grounds being taken into account in the general meeting, there were various opinions, and finally His Excellency decided that a second expedition should be undertaken to the bay of Espiritu Santo. Previously Capt. Alonso de Leon had already made known to His Excellency all that was necessary for that journey in case it should be undertaken. His Excellency ordained that Capt. Alonso de Leon should go as commander, taking with him a hundred and ten soldiers,—twenty from the presidios of Viscaya, those nearest Coahuila, forty who enlisted in Sombrerete and Zacatecas, the rest from Saltillo and the Nuevo Reyno de Leon—one hundred and fifty loads (*cargas*) of flour, two hundred cows, four hundred horses, fifty long firelocks, twelve hundred weight of powder, and three hundred weight of shot. They were to inspect the bay of Espiritu Santo and to ascertain whether there were any Frenchmen left of those who used to live there, or whether others had recently arrived; the wooden fort built by the French was to be burnt down, and Capt. Alonso de Leon was to communicate with the Governor of the Tejas from the bay of Espiritu Santo as to whether he would be willing to have the ministers of the holy gospel enter into his territory, as he had promised Father Fray Damian Manzanet a year previous. If the governor consented, then they should escort the priests, proceeding with every precaution, and should dispatch an order requesting and charging the Very Rev. Father Commissary General to send with Father Fray Damian Manzanet those of the brethren of the Holy College of the Cross who should prove suitable, the said father to decide how many priests would be needed at first. At the same time he was to be provided with all the necessaries for the journey. And I, being present at this general meeting, remarked that I would take along three priests for the Tejas, myself being the fourth, besides two for the mission of San Salvador, which is on the way, making a total of six priests to be sent by the college; and in the event of the Tejas receiving the faith, then the college should send whatever other priests would be required. This was resolved by the general meeting.

Afterwards His Excellency bade me make a note of what I needed to take along, whereupon I replied that for the moment I only wanted wine for the masses, a wafer-box and wax; as to

other necessities, such as vestments and other things, I should procure them myself. It was determined that the journey should take place after Christmas, so when the Christmas feast was over His Excellency dispatched Capt. Francisco Martinez with twenty mules laden with wine, wax and so on, also clothing for distribution among the Indians, and six loads (*cargas*) of tobacco; and at the College of the Holy Cross at Queretaro, with the priests who were to accompany me, I awaited him. These priests were the Father Predicador Fray Miguel Fontecuberta, the Father Predicador Fray Francisco de Jesus María, the Father Predicador Fray Antonio Perea, the Father Predicador Fray Francisco Hidalgo, the Father Predicador Fray Antonio Bordoy. Those who remained in the Mission San Salvador were the fathers Fray Antonio Perea and Fray Francisco Hidalgo.

We left Coahuila for the Tejas on the third day of the Easter feast, March 28, '90. When we left, the twenty soldiers from Vizcaya had not yet arrived. The forty from Zacatecas were for the most part tailors, shoemakers, masons, miners—in short, none of them could catch the horses on which they were to ride that day, for when they had once let them go they could manage them no longer. Besides, we had saddles that could not have been worse.

Thus we went on traveling by the route described in the journal which was kept of this expedition. What I noticed was that on our first trip we had found many Indians along the rivers and everywhere else, while this time we went to inspect the bay of Espiritu Santo and returned to the Guadalupe river without having found a single Indian in all the country. Twenty of us reached the fort built by the Frenchmen, the rest remained with the horses by the Guadalupe river. We saw no trace of Frenchmen having been there during our absence, all being as we had left it the year before, except that, certainly, there were signs that the Indians had dwelt there. I myself set fire to the fort, and as there was a high wind¹³—the wood, by the way, was from the sloop brought by the Frenchmen, which had sunk on entering the bay—in half an hour the fort was in ashes. This was at the hour of noon; afterwards we went down to the coast of the bay, all along the banks of the

¹³In the Spanish the parenthetical remark is not cut off from the context, but I believe the translation gives the meaning accurately. Cf. original.

arroyo by which the Frenchmen passed in and out of the bay with their barges and canoes. And after we had arrived, some of the soldiers of the Reyno de Leon said that they wished to bathe, in order to be able to tell that they had bathed in the sea, this being esteemed so remarkable a thing that they carried away flasks of sea-water which later, in their own country of Monterey, it was held a great favor to try and to taste, because it was sea-water.

¹⁴On our first journey there was a soldier in Coahuila who was a Creole from Pablillo. His father's name was So-and-so de Escobedo, and when he learned that an expedition to the bay of Espiritu Santo was being planned, he wrote a letter to Capt. Alonso de Leon, which letter ran as follows:—"Compadre, I entreat you to do me the favor of taking my son Antonio among your troops, that when he is old, he may have a tale to tell."

¹⁵While the soldiers were bathing, we saw in the bay two dark and bulky objects, looking like buoys, and though there was some discussion as to whether they might be buoys, no special investigation was made, such as Capt. Alonso de Leon and Capt. D. Gregorio Salinas made later on in order to give information to His Excellency. The said buoys must have been distant from the land about two gunshots, and they were not in the mouth of the San Marcos river, as they reported, nor is the mouth of the San Marcos river half a league wide, as they said, for whoever said so did not see it, and I, who saw it on the feast of San Marcos (that is why it is called the San Marcos river), I say that the mouth of the river is about a gunshot wide.

We returned to the main body of the army, which awaited us by the Guadalupe river; arriving there we found nothing new. The next morning we left for the country of the Tejas, and journeyed some six leagues. On the next day there was no traveling done. Some soldiers went out to reconnoitre, and to see whether there appeared any Indians from whom they might gather information. They found none, and no smoke was seen, nor was there ever any answer to that which daily we allowed to rise. The next morning while I was saying mass two gunshots were heard far away in the

¹⁶Another digression; this time the writer introduces a reminiscence in order to illustrate his statement concerning the current thirst for adventure.

¹⁷Here the narrative is abruptly resumed.

thicket towards the Guadalupe river. Some one went to see who it was, and it proved to be three of the soldiers who belonged to the garrisons of Vizcaya. They came up, and we asked them about their journey, and they told us of hardships as follows:

¹⁶On the second day of the Easter feast they had arrived at Saltillo, namely, twenty soldiers of the two presidios of Vizcaya which are nearest Coahuila, i. e., Cuencame and El Gallo. And the sargento mayor of Vizcaya, Juan Bautista Escorza, appointed a mulatto named Martincho So-and-so leader of the ten men he sent. The captain of the presidio El Gallo, a native of Vizcaya whose name was Ogalde, sent as leader of his ten soldiers Joseph de Salcedo, a Spaniard. While they were in Saltillo, a town inhabited by Spaniards, one of Martincho's men had words with Captain Anchiondo, and the Alcalde Mayor, D. Alonso Ramos, nephew to the president of Guadalajara, tried to seize him, but could not, because the said soldier and his companion decamped and went off where their camp was stationed on the hacienda of Capt. Nicolás de Guajardo. Thither the said Alcalde Mayor followed them. He arrived close behind them, and spoke very politely to the leader of the said soldiers, and the said Martincho agreed to take along the soldier next day in order that he might make it up with Captain Anchiondo. They went next day, and on the arrival of the said leader with the soldier at the government houses, it happened that the Alcalde Mayor received word concerning a christening to which he was invited. He said to the soldiers: "Wait for me a while, I shall soon be back"; and so on his return the difference existing between the two men was settled, and they made friends. But next day a tale-bearer—they are numerous in the town of Saltillo—did not fail to tell Martincho that the Alcalde Mayor said that he would find means to punish the Vizcayan soldiers, and that when he was away at the christening he had left them as prisoners in the government houses. At this Martincho took offense, questioning whether the Alcalde Mayor had jurisdiction over military cases, and he made a complaint. He

¹⁶The writer here begins with a direct narration, in the first person; he very soon, however, though very naturally and almost unconsciously lapses into what is rather indirect narration. For convenience the latter plan has been adopted throughout this episode in the translation. Cf. original.

called four of his soldiers, whom he took with him, saying to them that if they were not men, and intended to flee, they should not accompany him. Finally they went to the government houses, and Martincho left the four soldiers at the door, and, without giving warning, he entered the hall, and gained access to the room where the Alcalde Mayor was with a priest from Coahuila. On entering he drew his sword and dealt the Alcalde Mayor a stroke, taking off a considerable piece from his head, and cutting off one of his arms so as to leave him crippled, and to a mulatto who sought to help his master he gave a back-handed blow which split his head. The priest took away Martincho's sword, and just then the inhabitants of the place came crowding up to the door to assist the Alcalde Mayor. The soldiers who were keeping guard would not allow them to enter, but the crowd afterwards came in through the corral. It was then about ten o'clock in the morning. Martincho departed, he and his companions getting upon their horses and returning to the camp which he had established at the house of Guajardo. All the men of the town followed with weapons in pursuit, and after much dispute, Martincho having offered resistance in the said house, he allowed himself to be seized because the holder of the warrant, Gerónimo Montés de Oca by name, assured him that his life was safe. This occurred on the Thursday after Easter; that night the Alcalde Mayor himself passed sentence on him, and he received the notification in bed. The sentence was that he should be shot according to military usage, and on the next day, Friday March 21st, in the year '90, Martincho was shot on the plaza at Saltillo.¹⁷

This news the Vizcayan soldiers brought us as their excuse for not having arrived in time to set out from Coahuila with us.

These soldiers of whom I have spoken as arriving on that day were three that came on on the same trail while the others were following slowly, driving their horses, which were in a very bad condition. So six soldiers were sent with a load (*carga*) of flour to meet them, and Capt. Alonso de Leon and myself with fifteen men set out in a northerly direction for the San Marcos river, in order to try to find some Indians, burning fires day and night to see whether they would be answered by others. We spent six

¹⁷As is intimated in the next sentence, the account given by the newly-arrived soldiers, which is inserted so as to break into the narrative, closes here.

days in this sea-region without being able to find a single Indian. We crossed the San Marcos river on the Feast of the Cross, May 3rd. The next day, as we were still traveling north, it being already late, about five o'clock in the afternoon, all of us weary now with the seven days' journey, we saw some buffaloes, and the soldiers went out to kill something for supper that evening. I remained with a son of Captain Leon, and as we were walking directly forward, at the report of a gun an Indian woman came out of a thicket, and looking by chance to the left, I saw an object in the distance; it was impossible to tell whether it was an Indian or a tree, but on watching closely to see whether it was moving I saw another and a smaller object issue forth, from which it was evident that they were both Indians. Leon's son and I set out towards them, and when we had come closer I waved my hat to them, whereupon they fled, making for the thicket. Just then Captain Leon arrived with some soldiers, and we went up to the thicket and could not see or find any Indian; we did find some buffalo hides set close to a tree so as to make a shade, also a great quantity of buffalo meat, dried as well as fresh, three wild turkeys that were roasting, and buffalo tongues and udders, very fine, like hams. Nothing was taken away from them. nay, more, we left them a bunch of tobacco, some small knives and some ribbons, and went away. We slept that night on a little hill a couple of gunshots away from that place, the soldiers keeping a careful watch. At about nine that night, I noticed that the fire of the Indians grew brighter, and then I said to Captain Alonso de Leon: "Either these Indians are numerous, and therefore they fear us not, or those that are here, seeing that we have taken nothing from them, but, rather, left them more, are good people and desire to be at peace."

In the morning before sunrise I called the Quems Indian, and told him that we would try to ascertain whether those Indians were few or many, whether they were willing or not to be friendly, and to what nation they belonged. The Quems replied, as usual:—"Father, what you desire me to do shall be done." Then I gave a soldier the order to take off the armor he had on, bidding the Quems Indian wear it, and I had a good horse given to the Indian, and said to him:—"See here! if the soldiers go to visit the Indians, perchance these will be afraid, and flee; it will be better for you alone to go to reconnoitre. If one of them comes out peaceably to meet you, tell

him to come forward, for we are not here to take away from them what they possess, or to hurt them; on the contrary, we wish to be their friends, and help them to our utmost." As the said Indians came forth Captain Leon and his soldiers mounted their horses to be ready to assist our Indian in case the others should be numerous and should try to kill him. The Quems Indian came near the place where we had seen the Indians, and soon one of them came out towards him. The Quems waited for him, and they spoke at great length. And our Indian told him by signs—this being the most usual language—not to be afraid, and that he might safely come to us, for we were good people, and the Indian, seeing the Quems painted like himself, believed all that he told him, and the two came on together. After we had talked by signs a long time to the aforesaid Indian, he led us to his "ranchito" and we found his wife and a boy about ten, and there were no other people. These were of the Tejas nation, and had come to hunt buffaloes and carry the meat to their village. Soon we arranged for the transportation of the meat they had, and charged the man to take word to their governor, telling him that we were waiting for him at the very spot where we had found them. At noon we sent them forward, and returned for the night to the spot already referred to, where we had found these Indians. This place is at a distance of thirty leagues, rather more than less, from the village of Tejas.

The next morning four soldiers were sent out to the main body of the army to take a message, giving them the order to come and join us, as we were waiting for them at that place. By this time the provisions were consumed, and we were living simply on roasted meat. The next day at about five in the afternoon the Indian whom we had sent out appeared with his wife and the boy, in the same place, and on our asking him how it was that he had not gone on to his settlement he told us that his horse had run away from him that night, that he had left the meat hanging on a tree, and that he had come near to us to try to catch the horse. They slept with us that night, and the next morning we held a consultation as to whether it might not be that other Indians had come with him, and he was acting as a spy; with this in view it was resolved that four soldiers should examine the country around for about three leagues and see whether there were Indians or tracks of any kind. About three leagues away they found an Indian, a very tall

youth, on an excellent bay horse; the Indian was hunting buffalo, and though he was by himself he began to raise a hue and cry as soon as he saw the four soldiers, riding around as if he had no fear. The soldiers drew near him without exposing their guns or making any show of fight, and they made signs to him that he should come with them. And they brought him, and we gave him of what we had, and told him that if he would go with a message to the governor of the Tejas, we would give him a horse. As soon as the other Indian whom we had first sent saw that another man was going with the message, he asked for a good horse, and said he would go, and leave his wife and boy for us to take care of until he returned with the governor. So we sent him, telling him to light fires along the road by which they should come, and that we would answer by the same signal.

After four days, our company reached the San Marcos River, and came upon the Indians of the "rancheria" Emat, Too, Toaa, and others, and these Indians said that further along there were other Indians, and with them two Frenchmen. Leon, remaining with a few soldiers, sent for them, and they came. The one was named Pedro Muñi, a Creole, from the city of Paris, the other, Pedro Talo, a Creole, from New France; these had their firelocks, a sack of powder, and shot; more than twenty reales of the lowest value,¹⁸ in silver, Spanish money, and eighty gold eight-dollar doubloons, French money. After the doubloons had been passed from hand to hand, there were only thirty-nine left. One of the two Frenchmen mentioned, P. Muñi, must have been about twenty years old; the other, Pedro Talo, eleven or twelve.

The main body of the soldiers reached the place where we were, and the day after they came Captain Leon arrived with the two Frenchmen. There came also to that spot an Indian who was thoroughly acquainted with the road into the country of the Tejas, and he showed us the way until we met with the governor of the Tejas, together with fourteen or fifteen of his Indians, and the Indian whom we had sent to him with our message. It was about ten o'clock in the morning when we came upon them by an

¹⁸The "real sencillo," or "real of least value" (for this name is given to coins differing in value), is worth about 6 cents in our money.

arroyo in which they were bathing, and, on account of the thick woods, they did not see us until we were very close to them. As soon as the governor saw me, he came forward to embrace me; we sat down to talk by signs—this being the most usual mode of communication in those regions; and he produced a small sack of powdered tobacco, of the kind which they grow, and another small sack of pinole,¹⁹ white, and of very good quality. After talking we left the place, and went to rest a while. That night it was arranged to provide the governor with garments, in order that he might enter his village clothed, so that his people might see how highly we thought of him.

Three days later, on Monday, May 22, 1690, we entered the village. It was raining heavily on our arrival. That year it had, up to that time, rained but little, and already the corn was suffering from the drought, but every day of the eleven that we spent in the village it rained very hard.

At evening on the day of our arrival, the governor being in the tent with us, an old Indian woman brought him for his meal a large earthenware vessel full of cooked frijoles, with ground nuts and tamales. That evening the governor said that he would spend the night with us in the tent, and take us to his house next day, but afterwards, it being already late, Captain Leon insisted that they should go at once, as he had some skirts and other articles of clothing which he wanted to take to the governor's wife. The governor replied that he did not want to go then, but would go next day; however, in spite of all, he was obliged against his will to take Leon to his house.

On the next day the governor said that he wished to take us home with him, and that we might live in his house, in which, he said, there was room for all. After dinner we, the priests, discussed what should be our conduct on visiting at the governor's, and whether it would be advisable to stay there. My opinion was that we four priests should go on foot, carrying our staffs, which bore a holy crucifix, and singing the Litany of our Lady, and that a lay-brother who was with us should carry in front a picture on linen of the Blessed Virgin, bearing it high on his lance, after the fashion of a banner.

¹⁹The "pinole" is parched corn, ground or crushed. It is, I have heard, used to prepare drinks.

We set out in this manner for the governor's house from the place where we had stopped, and this pious conduct proved so blessed that, although it had rained heavily, and the water stood high all along the road where we had to pass, so high, indeed, that for the greater part of the way it came nearly to our knees, yet our fervor was such that we paid no attention to the water. Following the example given, some of the soldiers who were walking through the water became animated with such zeal and ardor that they could not keep back tears of joy and gladness. Among those who thus especially exerted themselves, giving no heed to the water or to the mud, were Capt. Francisco Martinez, D. Gregorio Salinas, and others. The rest, some twenty soldiers, were on horseback, and Capt. Alonso de Leon was with them; we who walked were in their midst.

We came to the governor's house, where we found a number of Indians—men, women, and children. Kneeling, we concluded the Litany, and we blessed the house. Soon the governor and the other Indians came up to kiss my robe, and the former bade us enter, in order to look at his house. The house is built of stakes thatched over with grass, it is about twenty varas high, is round, and has no windows, daylight entering through the door only; this door is like a room door such as we have here. In the middle of the house is the fire, which is never extinguished by day or by night, and over the door on the inner side there is a little superstructure of rafters very prettily arranged. Ranged around one half of the house, inside, are ten beds, which consist of a rug made of reeds, laid on four forked sticks. Over the rug they spread buffalo skins, on which they sleep. At the head and foot of the bed is attached another carpet forming a sort of arch, which, lined with a very brilliantly colored piece of reed matting, makes what bears some resemblance to a very pretty alcove. In the other half of the house, where there are no beds, there are some shelves about two varas high, and on them are ranged large round baskets made of reeds, (in which they keep their corn, nuts, acorns, beans, etc.), a row of very large earthen pots like our water jars, these pots being used only to make the atole²⁰ when there is a large crowd on the

²⁰This is a kind of gruel, of varying consistency, made by cooking pounded maize or rice, in water or milk. Probably maize is the grain meant here.

occasion of some ceremony, and six wooden mortars for pounding the corn in rainy weather, (for, when it is fair, they grind it in the courtyard).

After a little while they brought out to each of us in the patio a small wooden bench very skilfully fashioned, and after we had been through the house we sat down there, for the patio was bright and cool. Then they brought us a lunch consisting of the tamales they make, with nuts, pinole of corn, very well prepared, a large crock full of corn cooked with frijoles, and ground nuts. Soon I noticed, outside the patio, opposite the door of the governor's house, another long building, and no one lived in it. I asked who dwelt therein or what purpose it served, and was told that the captains were lodged in that house when the governor called them to a meeting. On the other side I saw yet another and smaller vacant house, and upon my inquiring about this one they answered that in the smaller house the pages of the captains were lodged, for the law provides that each captain shall bring his page when the governor assembles the captains, according to the custom which they observe. As soon as they arrive they are lodged in that house, and for each one is laid a large, brightly colored reed mat, on which they sleep, with a bolster made of painted reeds at the head; and when they return home, each one carries with him his mat and pillow. While they attend the meeting the governor provides them with food, until he sends them home.

The following are the domestic arrangements in the governor's house: each week ten Indian women undertake the house-work; each day at sunrise these women come laden with firewood, sweep out the patio and the house, carry water from an arroyo at some distance—(for this water is very good, and though the river is close by, its water is not as good as that of the arroyo)—and grind corn for the atole, tamales, and pinole. Each one of the women goes home for the night, returning next morning. In the governor's house I saw a little wooden bench in front of the fire, and the Indians admonished me not to sit upon it, lest I should die. I was curious to learn what mystery there was connected with it, and they told me that no one but their lord the governor, might sit upon that stool.

As to whether the priests should live in the governor's house, it seemed to me unadvisable that they should do so, on account of

the number of Indians, men and women, who went in and out at all times. Using the Frenchman as an interpreter I told the governor with many kind expressions that his house was very fine, and that I heartily appreciated his desire to have the priests in his household, but that since we had to build a house for the celebration of masses, it might be well to build likewise a dwelling for the priests, because they must needs live near the church. Thereupon the governor said that we should build the house in the most suitable place, that he would show us the village and that I might choose the spot. We agreed to visit the village on the following day in order to look for a favorable location for the church and the priests' dwelling; accordingly next day we went with the governor, who took us to the place the French had selected for their settlement, pleasantly and favorably situated on the riverbanks. We did not locate the convent there because it was so far out of the way of the Indians. Just at that spot they showed us two dead bodies of Frenchmen who had shot each other with carabines. All this day we were unable to find a place which suited me.

The next morning I went out with Capt. Alonso de Leon a little way, and found a delightful spot close to the brook, fine woods, with plum trees like those in Spain. And soon afterwards, on the same day, they began to fell trees and cart the wood, and within three days we had a roomy dwelling and a church wherein to say mass with all propriety. We set in front of the church a very high cross of carved wood.

On the feast of Corpus Christi mass was sung, and before mass we had a procession with the holy sacrament exposed, a large concourse of Indians being assembled, for we had notified them the day before. The soldiers had been given leave to fire as many salutes as they could during the procession, at the elevation, and at the close of mass, and by the will of the Divine Majesty we celebrated in that solitude a memorable feast, which was rendered a source of great consolation by our being able to carry the blessed sacrament exposed and to walk in procession as Christian Catholics are wont to do. After mass we hoisted in the name of His Majesty the royal standard bearing on one side the picture of Christ crucified, and on the other that of the Virgin of Guadalupe. A royal salute was fired, and we sang the *Te Deum Laudamus* in thanksgiving.

These Tejas Indians have always had among them an old Indian who was their minister, and presented their offerings to God. They observed the custom never to taste any eatable without first taking a portion of it to their minister for sacrifice; they did this with the produce of their lands—as corn, beans, watermelons, and squashes—as well as with the buffalo meat they obtained by hunting. This minister had a house reserved for the sacrifices, and they entered therein very reverentially, particularly during a sacrifice. They never sacrificed to idols, but only to him of whom they said that he has all power and that from him come all things, which is recognising a first cause.

The captains as well as the governor himself, all treat this minister with much consideration, and in order to induce him to visit us, as well as to avoid hurting his feelings, the governor sent out the captains with orders to do honor to the Indian priest and bring him with them. They went, and during three days and nights they entertained him with songs and dances, as is their custom, and then they returned home, bringing him. They arrived at noon, just as we were about to have dinner. Since I was eager to see the ceremonies of these people, I suggested that we should wait for that priest of theirs and ask him to eat at our table. He came advancing slowly, and bearing himself with much dignity, and with him was a crowd of Indians, men, women, and children. He appeared extremely serious and reserved, and, as soon as he reached the place where we were the governor bade him kiss our robe. This he did, and when we sat down to dinner I asked the governor to let our visitor sit by his side.

When this Indian priest took his first mouthful, instead of asking a blessing, he made with the food, as he took it out of the dish, a sign like that of the cross, pointing, as it were, to the four winds, or cardinal points. After dinner we gave him clothing for himself and his wife, and he was well pleased.

Later we were told by an Indian who was then with the Tejas but came from the country beyond—from Coahuila—and who spoke Mexican, that the abovementioned priest of the Tejas had told all the captains and other Tejas:—"Now you will no longer heed me, for these priests who have come to you are the true priests of Ayimat Caddi"—which name signifies, in their language, "The Great Captain." This was the name he gave to God,

for since the only rank or title they know is that of captain, they call "Great Captain" him whom they consider as great above all things. Similarly, in order to give the governor a distinguishing name other than that of captain, since there are other captains, they call him "desza," which means "Great Lord and superior to all."

When the church and the dwelling intended for the priests had been finished they carried into these buildings all that was to be left for the priests, and on the morning of the first of June, the octave of the feast of Corpus Christi, we consecrated the church and celebrated mass, after which the *Te Deum Laudamus* was sung in thanksgiving, the soldiers firing a royal salute. The church and village were dedicated to our Holy Father St. Francis.

After dinner on that same day our company left the place, to return hither, but I remained until the next day, when I went to join the others on the way. The night before I left the place I called the governor, bidding him remember that he must take care of the fathers who remained there and try to cause his people to respect them and to receive the Christian doctrine. I told him the fathers would not take anything away from them, nor ask them for anything, but rather help them whenever they were able. And the governor said: "I shall take care of the fathers, so that, when you return, they will have no complaint to bring against me; they are perfectly safe, and may remain." I then told him that I should be gratified if his brother and some other one of his relatives would come with me to visit our country and bring back numerous presents for those who remained at home, and that our great captain the Viceroy was anxious to see them, and entertained very kindly feelings towards them. The governor then replied that his brother with two other relatives and a nephew of his would accompany me, and he thus admonished me:—"Do not permit any one to demand service from these men whom you take with you, nor to make them work." From these words of his it is evident that they have among them the idea of rank, and that they distinguish their nobles from the mass of the people.

From the time of our arrival at the Tejas village until we left I took note of some things and gained experience concerning some men whose conduct proved so different from what it had seemed to be when we were on the road, that I hardly knew them for the same persons after we were in the village. Evidently some of them

thought that they were to be made rulers of the Tejas, and forgot His Excellency's express orders concerning the journey, which orders provided that Capt. Alonso de Leon should go as commander of the expedition to find out whether there were any Frenchmen in that region, and that Leon and his men should escort thither the priests who accompanied Fray Damian Mazanet. If the Tejas asked for priests and desired baptism, the priests were to remain there. And if the Tejas proved quite friendly and no danger was to be expected at their hands, no large garrison was to be left behind; if, on the other hand, they proved troublesome, as many soldiers should remain as seemed needful, according to the advice and with the consent of Father Fray Damian Mazanet. It was at no time necessary for the safety of the priests to leave soldiers among the Tejas, for from the very first they welcomed us with so much affection and good will, that they could hardly do enough to please us. Yet, in the face of all this, Capt. Alonso de Leon made arrangements to leave fifty men, under the command of Capt. Nicolás Prietto, an incapable and undeserving old man.

When the time came, the captain told me of his purpose in a private interview, and I replied:—"You are under orders from His Excellency, and if you mean to consult with me, the consultation must not take place in private; call your captains and in their presence and in that of the priests state what you wish to offer for consideration." This reply deeply wounded Leon, for his passions had blinded him. He called the captains, and I called the priests, and Capt. Alonso de Leon told us that he had planned to leave for the protection of the priests forty or fifty soldiers under a leader, and that he was holding this consultation because His Excellency had ordered that, if soldiers were to be left, it should be with my consent. To this I replied that there was no necessity at all to leave a military force in the district, since the people were so peaceable and so friendly. In case the priests should need assistance, I requested that three soldiers whom I thought fit for the position should stay there. If he chose to leave a greater number, well and good; but with no consent of mine, for I did not wish more than three to remain. Leon was much taken aback on account of what he had planned and discussed with his compadre Capt. Nicolás Prietto, who was to remain as leader of the forty or fifty soldiers. However, in the end, it was arranged that the three soldiers recommended by me should remain there. They were willing to do so,

and were quite content. They belonged to the Zacatecas company. Leon left for the soldiers nine of the king's horses, firelocks, a barrel of powder and some shot, and for the priests he left twenty-six loads (*cargas*) of flour, twenty cows, two yoke of oxen, ploughs with ploughshares, axes, spades, and other little necessities.

On the 2nd of June we took our departure, and the priests walked with us a little way out of the village. Then we took leave of one another with many tears of joy, and gladness, for these men did not sorrow at being left behind, nay, rather, they gave thanks to God for having merited such a grace as to be called to save the souls of the heathen. We arrived at the Trinity on the 3rd of June, and found this river very high. On this account we were kept for a week from crossing. Meanwhile the governor's brother was taken ill and went home. After a week they made a raft of logs, on which the packs, the clothing and all other baggage were taken across, while the horses were driven through swimming, some few getting drowned.

We followed the road by which we had come, until we reached the "ranchería" of the Emat, Toaa, Too, Cavas, and other Indians, and in this "ranchería" we heard that the Indians on the coast had captured some young Frenchmen. The captain of the "ranchería" told us that although they themselves were at feud with the Indians on the coast, yet there was among them an Indian who held intercourse with those others, and if some of us desired to go and find them, this Indian would take those who wished to go. Captain Leon decided to go with twenty men for the purpose of trying to rescue the said young Frenchmen. They reached the coast of the bay and found the Indians whom they sought. These had just arrived from some other portion of the same coast, armed with lances, and soon our people began to treat with them, about delivering up the young Frenchmen. The Indians were promised horses and clothing if they would give up the boys, and their reply was that they would do so promptly, and very willingly. The soldiers then began to enter the "ranchitos" of the Indians, peering with too much curiosity into their belongings, and committing other acts so that the Indians became resentful against the soldiers and distrustful of them when they found out who was guilty. Later, all being gathered together after the French boys had been delivered over to our men, the Indians commenced to shoot arrows among

the soldiers. Two arrows struck Captain Leon in the side, but as he wore mail, they did not penetrate; also, the horses were shot down under two other soldiers. There were four Indians killed and two wounded, and our men took the young Frenchmen and returned to the main body of the army, which was waiting by the Guadalupe river.

We returned by the way we had come, and, arriving at the Rio del Norte, found it so high that we were kept from crossing for 18 days, and when we did get across it was by swimming, at great peril to our lives. The river current carried off many articles of clothing as well as horses, and one soldier, who bore among his comrades the ill name of Judas, was drowned. This man had the reputation of being likely to appropriate what belonged to other people, and on the morning of the day he was drowned he returned to one of the mule drivers a boiler he had stolen, saying:—"Forgive me, friend, for I stole this boiler from you." And when he entered the river to cross, he said:—"Let us hurry in, for this is the last time." When he was in the middle of the river he disappeared, he, the horse, and all he was carrying, and he was never again seen. Just at the time when he disappeared there arose a high wind which terrified us, and the waters of the river grew so angry that they seemed about to leave their bed.

There were some points of which I took special note on this journey. First, in the preceding year we had everywhere found Indians, while in the year '90 we saw not a single one, until we inspected the bay of Espiritu Santo and entered the land of the Tejas.

Secondly, in the year before the soldiers all behaved in a peaceable, orderly manner, performing their duties faithfully, so that there was no disorder on the march, and no loss of horses. But in this year '90 there hardly passed a day without some one fighting or else the officers stabbing soldiers, so that a lay-brother who had come with me was generally kept busy tending the wounded. He treated them with tepid wine, which is, they say, an excellent cure for stabs in the head.

Thirdly, I noted that there were so many horses and mules that the laden mules were not missed until some article contained in their pack was needed. As to the number of horses, it was never known to the officers.

Fourthly, Captain Leon had a *compadre* along, Captain So-and-So, so honorable that he never failed to play the tale bearer and excite quarrels; so kind-hearted that only his friend Leon drank chocolate, and the others luke-warm water; so considerate of others that he got up early in the morning to drink chocolate, and would afterwards drink again with the rest; so vigilant that he would keep awake and go at midnight to steal the chocolate out of the boxes; perhaps this vigilance was the reason why, while, by order of His Excellency, Captain Leon should have left for the priests three hundredweight of chocolate and the same quantity of sugar, he left only one and one-half hundredweight of each.

This same *compadre* is so smooth-tongued that he told me once:—"In truth, in truth, since the time of Cortes there has not been in the Indies another man who can be compared with my *compadre* Gen. Alonso de Leon." This aforesaid *compadre* is so compassionate towards the Indians that because he saw how poor they were, and that their only clothing was the skins of antelopes and buffaloes he endeavored to give them in secret the articles which His Excellency had sent for them—e. g. blankets, flannel, cloth and knives—but the *compadre* so arranged his almsgiving, by first robbing the Indians of what they had, that his gifts were equal to about one-fourth of what he took.

Fifthly, when the Indians brought some complaints against the soldiers for entering their houses, Captain Leon never attempted to remedy things at all. In one particular case, when the brother of the governor of the Tejas came to us, complaining that a rape had been attempted on his wife, I asked Captain Leon how he could tolerate such misdeeds. I urged that conduct like this, which would not be tolerated even among Moors or heretics, should be the more severely reprovèd because we had come among these heathen people in order to give an example of right living. Leon did not say a word—perhaps because he feared exposure.

For lack of more time I shall now only add what is the most noteworthy thing of all, namely this: While we were at the Tejas village, after we had distributed clothing to the Indians and to the governor of the Tejas, the said governor asked me one evening for a piece of blue baize to make a shroud in which to bury his mother when she died; I told him that cloth would be more suitable, and

he answered that he did not want any color other than blue. I then asked him what mystery was attached to the blue color, and he said that they were very fond of that color, particularly for burial clothes, because in times past they had been visited frequently by a very beautiful woman, who used to come down from the heights, dressed in blue garments, and that they wished to be like that woman. On my asking whether that had been long since, the governor said it had been before his time, but his mother, who was aged, had seen that woman, as had also the other old people. From this it is easily to be seen that they referred to the Madre María de Jesus de Agreda, who was very frequently in those regions, as she herself acknowledged to the Father Custodian of New Mexico, her last visit having been made in 1631, this last fact being evident from her own statement, made to the said Father Custodian of New Mexico.

Translation of note on back of MS.

On the 30th of September in the year 1709 there was an earthquake in the port of Vera Cruz, and as a result of the adverse winds eleven vessels sank and were destroyed, and several houses fell. It is said that this catastrophe caused a loss of more than three hundred thousand dollars.